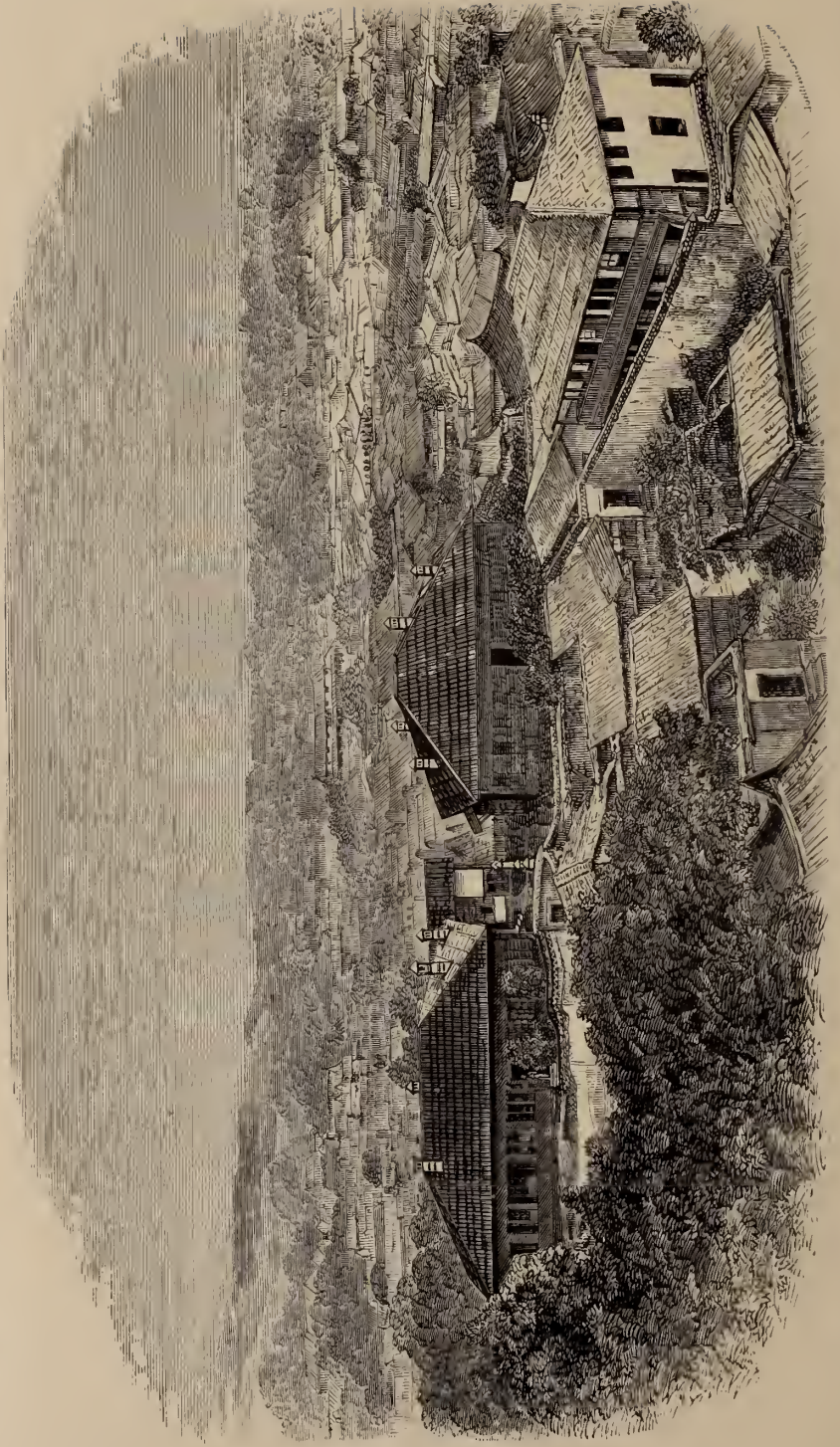


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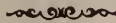




MISSION HOUSE AT FOCHOW.

THE
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MISSION HOUSES AT FOOCHOW.

BY REV. CHARLES HARTWELL.

THE view opposite was taken from the sixth story of "The White Pagoda," which is about three hundred and fifty feet south of the houses, at an elevation of about ninety feet. The houses face directly south, and are on the spur of a hill, about sixty feet above the level of the city, which is seen behind them. The lots for the houses and school building are each surrounded by a wall of earth, covered with plaster. These walls, with their caps of tiles, are partially visible in the picture. The houses differ in form and arrangement, in some measure corresponding to the shape of the lots. They were built in 1862; the school-house in 1867. The house at the left is occupied by Mr. Hartwell, the other by Mr. Woodin. They are one-story bungalows, built of wood, with false walls and partitions made of wattled bamboo and plaster, and surrounded on three sides by verandas, having Venetian blinds to shut out the sun. In the picture, the blinds of Mr. Hartwell's veranda stand open, and those of Mr. Woodin's are closed. The roofs are covered with tiles, and have rows of bricks laid on the tiles to prevent their being blown off in severe typhoons. The training-school house, in the right of the picture, is a low two-story building; the first floor occupied by the school-room, dining and cook rooms, and one or two rooms for students; the upper story wholly occupied with students' rooms. About twenty students can be accommodated in the building.

The large trees in the picture are a species of banyan, which are common here and give a name to the city, which, in letter-writing, poetry, etc., is very frequently styled "The Banyan City." One large banyan stands in a corner of Mr. Hartwell's yard. Some of the Chinese buildings seen near the school-house are of the poorer sort and much dilapidated.

The location of these mission houses is very pleasant, and they are quite private, though in close proximity to a dense population. At present the population within the city wall (which is between six and seven miles in circumference), according to a recent incomplete census, is not over 200,000. It was

more a few years since, when people moved here for protection in time of rebellion. The large suburb of Nantai, between the city and the river, is probably more populous than the city itself, so that the city and its several suburbs are believed to contain from 500,000 to 600,000 people.

[For statements in regard to the missionary work at Foochow, and its progress, see Herald for February last, page 65. ED.]

MRS. NELLIE A. PARMELEE.

MRS. PARMELEE (Nellie A. Frost), whose death at Erzroom, on the 17th of February last, was noticed in the Herald for May, was born at Richmond, Vermont, October 7, 1839. Her mother died when she was twelve years of age; she became hopefully a subject of renewing grace at Sullivan, N. H., where the family then resided, and united with the Congregational church there, in 1853. She was married to Mr. Parmelee April 23, 1863, and sailed with him to join the Eastern Turkey mission, May 30th, of that year. In 1867, she came with her husband on a visit to the United States, seeking the recovery of health, but though still feeble, after about thirteen months in her native land, she chose to return to the mission work, and they sailed again in August, 1868, with several new laborers. It was *hoped* that the return journey, and the invigorating atmosphere of the mountainous region to which she was going, might prove beneficial; it is supposed to be probable that she lived quite as long in Turkey as she would have done had she remained in America; and no doubt appears to have been felt, by herself or her husband, as to the propriety of her return.

The following extracts from letters written after her death present a sufficient view, perhaps, of Mrs. Parmelee's earnest Christian life and happy influence:—

“Left motherless at twelve years of age, as the eldest child, she assumed the care of her father's house. At fifteen, eager for an education by which she might become fitted for usefulness in the world, she began to ‘paddle her own canoe.’ For some five or six years she struggled on, working for her board while attending school—teaching school—doing *anything* that would help her attain the high aim she had set before herself in life. Her energy and her necessities led her so to overtax a naturally delicate constitution, that it is believed the seeds of fatal disease were lodged in her system at that time. Her days of homeless wandering ended when Mr. Hiram Orcutt, then Principal of the North Granville (N. Y.) Ladies' Seminary, kindly gave her a home in his family; and in the loving, gentle, and generous care of Mrs. Orcutt, long since gone to her rest, she seemed almost to find her own mother, lost in childhood, again restored to her.

“When her long cherished desire to become a missionary was realized, in the year 1863, her joy and enthusiasm knew no bounds. True she shed tears at parting with friends, but the bright prospect of soon engaging in such a glorious work dispelled every shadow, soothed every grief; and though she was prevented, by weakness and suffering, from the very first, from a thorough acquisition of the language, or many active missionary labors, she never regretted the path she had chosen. In writing a note to one of her little girls, designed to

be read after her death, she says: 'I hope that both Addie and you will become missionaries. It is a noble work, and when your mamma was a very little girl she wanted to be a missionary. God opened a way and let me into his vineyard, and though I am a feeble worker, I love to be here.' And if we may attribute any considerable part of the change which has taken place among the women of Erzroom, during the past seven years, to her efforts, she might gladly have closed her days with the prayer of Simeon, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Those who knew Mrs. Parmelee but slightly can testify to her graceful, winning manners, and to her loving, cheerful temper. She won the hearts of all. In the social circle, the clear ringing notes of her musical voice, her lively and intelligent words in conversation, her keen wit and ready appreciation of the ludicrous (for, as she often remarked, 'Missionaries *must* laugh'), made her the centre of attraction. And those who enjoyed the privilege of reading her familiar letters will give her credit for having many times shaken them out of a turn of the blues, by the pleasant play of her fancy between the grave and the gay, and by her grotesque (though *never* irreverent) groupings of the sedate and the comical, of the sublime and the ridiculous. It was a matter of regret to her friends that her bodily weakness and her extreme modesty forbade her using her rare accomplishments with her pen, for the good of the cause at home. But only those who knew her intimately understood the depth of the love and devotion of her heart, to her family and personal friends, to her Saviour, and to the glorious cause she had espoused.

"Her energy and industry were very remarkable, and long after her disease had so weakened her that almost any one else would have been utterly prostrated, she persistently kept on her feet, took her daily rides, and attended to household and missionary affairs.

"But that which crowned all her other virtues was the heartiness and unreservedness of her consecration to the cause of Christ, in the missionary work. In this she was entirely self-forgetful. When in the spring of 1867 the physicians insisted that she should return to America for the restoration of her health, she said to her husband, — 'I will stay if *you* will, let the doctors say what they may.' And when in 1868 she started again for the missionary field, she bid all her friends a last farewell, in the certain expectation that she was coming here *to die*. And yet, with such a prospect before her, she fairly leaped for joy when she once more entered her Erzroom home. It was her choice, if that were God's will, to die in the harness and on the field — a choice which was kindly granted her.

"It is not pretended that Mrs. Parmelee was faultless. But no one was more painfully conscious of faults than she herself, no one ever felt more deeply the *need* of a Saviour, no one ever trusted the '*dear Jesus*' more than did she."

Miss Van Duzee, who went to Erzroom with Mr. and Mrs. Parmelee on their return from America, writes: "Many and earnest were the prayers for her recovery, from us, and from the people here. The women and girls prayed so sweetly for her, and feel so sorry now that she has gone. A great many tears were shed at her funeral; one little girl cried as though her heart would break; and since then there have been many expressions of sorrow.

“And they may well mourn, for if there has been any advancement in the work here lately, it might all be attributed to her courage in coming back here to die. She has been a faithful adviser not only to her grief-stricken husband, but to us who are just learning to work. Her judgment was excellent, and at times her ability to read character was wonderful. I had learned to depend on her for advice in almost everything, and to tell her all my little joys and troubles, almost as I would my own sister.”

THE ALI ILLAHEES (OR NUSAIRYS) AND BÂBEEES OF PERSIA.

BY REV. BENJAMIN LABAREE, JR.

IN our special efforts to extend the knowledge of the gospel to the Mohammedans of Persia, our attention has been drawn, with particular interest, to some of the heterodox sects which exist among them, and which furnish peculiar opportunities for the labors of the Christian missionary. Some account of two of these sects may be interesting to the readers of the Herald, who look with eager desire and fervent prayer for the decay of the power of Islam in Persia, preparatory to its redemption to Christ. Those of which I would give a brief notice are the so-called *Ali Illahees* and the *Bâbees*.

The *Ali Illahees* are so designated by the orthodox Mohammedans, who suppose them to assert the divinity of Ali, the son-in-law of Mohammed. Though they do not reject this name, nor the specific doctrine it imports, they commonly call themselves *Ahl-e-Hokk*, *i. e.*, “The people of the True”; also, “The people of the truth”; in distinction from “The people of the law,” as they denominate the followers of Mohammed’s legal religion. They also recognize the name *Nusairy*, by which, and by many of their doctrines, they seem closely related to the Nusairys of Syria.

This sect is found in nearly every part of Persia; scantily in the northern provinces, and very numerous in the southern and eastern. In some cities and districts, it is said, on good authority, that one half the population belong to this religion. In Oroomiah there are from fifteen to twenty villages of them only.

As an open profession of their faith would subject them to the rigors of Moslem law, they are obliged to practice it in secret. Outwardly they profess to be true Mussulmans, and before the orthodox, practice all the rites of Islamism. Among themselves, and to Christians, they denounce Mohammed and disregard nearly all the prescriptions of Mohammedan law. It is, moreover, a part of their faith that the inner doctrines of their religious belief are mysteries which it is forbidden them to reveal to outsiders. Hence a knowledge of their real faith and practices has been sought for with difficulty. In Syria, neither torture nor death has been able to extort from them these sacred mysteries. Their religious books are so rigidly concealed that it is commonly supposed they have none. M. Gobineau, formerly French Ambassador at Tehran, securing the confidence of some of the sect, elicited from them the main secrets of this sin-

gular religion, which he has published. In my interviews with the Ali Illahees of Oroomiah, I have satisfied myself of the correctness of most of his statements. It has been amusing to witness their astonishment as they have discovered my acquaintance with one and another of their secret doctrines and customs. The great amount of mysticism in which their tenets are enshrouded, renders it difficult to state their whole creed with positiveness; but a few of the principal points are definitely known and may be read with interest.

The Nusairys, or Ali Illahees, claim that their religion was promulgated a few hundred years after the establishment of Islamism. A special prophet came from God with the new revelation. They hold to four principal emanations of the Deity. These were associated in the creation of the universe, and through them God and his will are manifested to man. They designate these as the four chief "Pyr" (spiritual guides). The most eminent of these is Pyr Benjamin, who is the embodiment of the divine law, and the mediator between man and God at the final judgment. He is, it would seem, the central object of their faith and worship. As a memorial of him, they observe an annual fast of three days, at the autumnal equinox.

Besides the four primary divine intelligences, or emanations, numbers of secondary ones have appeared on the earth at various times, as incarnations of the Deity, sent for the purpose of restoring man to the true knowledge of God. Among these they reckon Abraham, Zoroaster, Moses, Jesus Christ, Ali, and numerous others. To Jesus they assign peculiar honor, as they admit that the miracles he wrought were of a superior order. This feature of their belief disposes them to be more in sympathy with Christians than with Mohammedans. Believing all Nusairys to be descended from some of the early Pyrs, they seem to regard themselves as fractions of the Divine Being. By resisting the degrading influences of the flesh and becoming genuine "People of the True," they have now eternal life. The "True" (God) is in them, and they cannot sin; and at death they are reabsorbed into God, while the souls of unrepentant sinners, and of all Mussulmans, after death undergo a series of transmigrations in the bodies of brutes, until purified from sin.

The lineal descendants of the early Pyrs are highly revered by the masses. I have seen them, on entering the presence of one of these persons, approach, kneel down, and kiss his hand, and then remain standing until he gave them permission to sit.

Their rites of worship are as sacredly concealed as their doctrines. The principal of these is a great feast which occurs at the beginning of the year, and lasts for several days. The mystic ceremonies of this occasion are observed at night. They assemble together and spend the time in feasting and in religious exercises, consisting of music, prayers, and fervid repetitions, by which they work themselves into a religious ecstasy, and, as they suppose, receive the Divine Spirit into their souls. They have also, at this time, a sort of communion called "the office of bread." In connection with this they receive any proselytes, and their own infants, into the fellowship of the sect.

Few readers are found in the sect, and they seem to place little value upon education. They are annually visited by agents of the Pyrs, who keep alive the zeal and devotion of the faithful, and receive from them contributions for the support of their spiritual guides. These religionists are subdivided into

numerous minor sects, one of which, the *Dawoodees*, hold David and the Psalms in peculiar reverence. Their number is large.

These features of this wide-spread secret religion suffice to show how radically it differs from genuine Mohammedanism. It seems to have had its root in Buddhism, and to have grafted upon itself teachings of Judaism, Mohammedanism, and Christianity. The existence of such a large and heterodox sect in the bosom of Mohammedanism reveals one of the weaknesses of Islamism in Persia.

The secret hatred of the Ali Illahees for the prevailing religion of the land, their friendliness to Christians, and their high esteem for Christ, render them particularly easy of approach by the preacher of the truth as it is in Christ. My visits to them have been received with marked cordiality, and have been returned by them with evident good-will. Though as yet they have no particular interest in Christianity, the way is open to preach the gospel to them. One of our Nestorian helpers is disposed to improve the opportunity, and visits one of their villages occasionally for the purpose of talking with them on the true way of salvation.

It must be said, on the other hand, that their mysticism, their many senseless superstitions and traditions, and their servility to the opinions of others in order to conceal their own, are serious discouragements to the most hopeful preaching of the gospel to them. It would seem that they must have an important place in the future religious history of Persia. M. Gobineau is of the opinion that when a less favorable day to Islamism shall come, the influence of a religion so hostile to the laws of the prophet will lead to astonishing results. It is important that we take advantage of the access to them Providence has given us, to leaven them with the doctrines of the gospel.

The other sect of which I proposed to speak, "*Bâbees*," was noticed in the *Herald* for May of last year. Occurrences of the past six months have added somewhat of interest to the position of this new religion, and justify further observations upon it, from a Persian point of view.

It is doubtless true that "the rise of a new scheme of religion, originating with some man of subtle and mystic mind, is not a remarkable phenomenon in the East." Such schemes do certainly abound; but as a rule they make no attempt at radical changes in the existing religion. They aim rather to graft upon it some new mystical interpretation of the Koran, or some addition to its ritual.

Bâbism, on the contrary, while it acknowledges the Koran as of divine origin and authority, proclaims the abrogation of some of its fundamental doctrines. It claims to be as distinct from and superior to Mohammedanism, as Christianity is distinct from and superior to Judaism. And it is a fact, that no such scheme of religion has, in many generations, produced such a sensation in Persia as this of the so-called Bâb. The dread of the Mollahs caused it to be suppressed. Its history is one of exile and blood, but still it lives. It glories in its martyrs, and the martyr spirit that still animates its disciples. They cherish the strongest faith in the destiny of their religion to secure for itself recognition and power. This faith prompts them to perilous undertakings for the furtherance of their divine mission, as they believe it to be.

The aims and the zeal of these sectaries is forcibly illustrated by an event which occurred last fall at Tehran. As the Shah was riding out one day, he observed a man at a little distance watching him. It was remembered that he had been seen there on previous occasions, and the king sent and had him brought. Upon inquiry, he acknowledged being a Bâbee, and stated that he was the bearer of a petition to the Shah from the chief of the Bâbees at Acre, who had 70,000 men under his orders. The document was presented, and proved to be a petition in behalf of the sect for liberty to reside, unmolested, in the Shah's dominions, in the free exercise of their religion. The petition was not granted, of course, and the man was arrested and put to the torture to make him reveal his associates. He died under the great sufferings inflicted, revealing nothing, and meeting his end with the utmost calmness. He told his torturers that his death was of small consequence, as every one of the 70,000 Bâbees was ready to die in the same cause; that others would be sent on a like errand; and that in the end, unless their prayer was granted, the King would doubtless be assassinated. This is the occurrence upon which was founded the telegram in the European and American papers last fall, of a conspiracy to assassinate the Shah of Persia having been discovered.

The same spirit of steadfastness in the face of danger we have witnessed in the few Bâbees here in Oroomiah, this winter. They are quiet in the profession and practice of their religion, but it is generally known who they are. Some of the more fanatical Mollahs endeavored recently to incite the governor to arrest, and either banish or execute the leader. Neither he nor his adherents evinced the least fear as to the issue; and, I presume, had the plot succeeded, they would have met the worst unflinchingly, rather than, even for a single moment, deny their faith. It is this zeal and fearless devotion that gives them consequence in the country, more than their numbers.

It is intimated that the Shah and his principal advisers are disposed to grant them religious toleration. Fear of the Mollahs is the chief obstacle to their doing so. And here is the importance and hope that, from a Christian point of view, attaches to Bâbism — not in its near approach to Christianity, nor in any superiority of its teachings to Mohammedanism (though in both these respects it is worthy of attention), but in its apparent promise of hastening the era of religious liberty in Persia. In the unusual vitality of this now small sect, and its radical pretensions and resolute measures, seem to lie the germs of great events to be witnessed at some future day in this bigoted country. When we consider the popularity of this movement before it was put down, we may infer what might be its fruits should the point of toleration be carried. Says Mr. Watson, the recent English historian of Persia, who resided some years at Tehran, "Bâbism, though at present a proscribed religion in Persia, is far from being extinct or even declining, and the Bâb may yet contest with Mohammed the privilege of being regarded as the real prophet of the faithful."

From our missionary point of view it seems to be one of the providences of God, preparing the way for the evangelization of Persia. From the ranks of the Bâbee enthusiasts we are not sanguine of many converts to Christianity; but from the spirit of dissent which Bâbism seems destined to awaken, the cause of Christ has much to hope.

Our intercourse with the few adherents of this new faith in Oroomiah has

been of the most friendly kind, and has led to many deeply interesting conversations, of which Christ has been the prominent theme. Scarcely a day passes that some of them are not found in the book-shop we have recently opened in the market. They have brought with them their skeptical Mussulman acquaintances, and many long discussions and expositions of the doctrines of the gospel have taken place there, day after day. They have found out our place for Turkish preaching, and are occasional attendants on that service.

A Mohammedan, for years a secret professor of his faith in Christ, regularly comes to an evening Bible-class conducted by Dr. Van Norden. Last week it was the pleasure of many to hear the voice of this Mussulman in prayer for the first time in a public way.

We cannot tell what will be the issue of our new labors so auspiciously begun. The cause must go forward. It may be that the blood of Christian martyrs must mingle with that of the disciples of Bâb before Islamism shall sheath its sword, and liberty to confess Christ openly be won in Persia. Be it so. The followers of Christ can ill afford to yield to the adherents of Bâb the honor of superior devotion, or of greater readiness to suffer for the extension of their faith. We most earnestly ask the prayers of all God's people in connection with this deeply interesting and important subject.

ABSENCE OF THE FOREIGN SECRETARY.

REV. DR. CLARK, Foreign Secretary of the American Board, left Boston in April, for a visit to the Sandwich Islands. Taking Chicago and the Pilgrim Memorial Convention on the way, he was to sail from San Francisco May 10th, expecting to spend something more than a month at the Islands, and reach Boston, on his return, not far from July 23d. The excursion is taken partly because it seemed important that he should visit the Islands and be present at the semi-centennial observance of the commencement of the mission, and partly in the hope of benefit to his health, not yet fully confirmed.

MISSIONS OF THE BOARD.

Western Turkey Mission.

BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. SCHNEIDER, *February 25,*
1870.

MR. SCHNEIDER refers in this letter to several matters of some interest, though stating that there is "nothing extraordinary to report."

Congregations. "We are happy to say that peace and harmony have reigned in

this community. Eleven have been added to the church during the past year, and our audiences on the Sabbath have increased, until our little chapel has been well filled. For about two months past, the number of hearers has been such that if a few more had been present there would have been no room to seat them. Hence arrangements are being made to accommodate a larger audience.

"Our Station Class has numbered from fifteen to seventeen pupils. They have

made satisfactory progress in their studies, and have manifested a commendable spirit. We have, however, been obliged to dismiss one of them, a youth of very fine talents. Our present expectation is, that from ten to twelve of them will be prepared to enter the theological school at Marsovan next spring. Thus have we a prospect of a partial supply of our great want of native laborers.

Girls' School. "Miss Clarke, I suppose, will inform you of the condition and prospects of her school. I may be permitted, however, to remark that it is fully under way, and is gaining the confidence and esteem of the people. After a review of three or four months, there was a public examination; and though the period of study had been so limited, the pupils acquitted themselves admirably, and all present were delighted with the attainments which they exhibited. The influence of the examination was very happy, and has given a new impulse to the cause of female education.

A Sabbath at Yenija Keuy. "Last year we sent a native brother to labor in Jerrah and Yenija Keuy, two Armenian villages, seven hours east of Broosa. The former contains a population of a little over 1,000, and the latter about 5,000. I have just returned from a visit to those villages, and with the pleasing conviction that the Lord has begun a work among them. This may appear from the manner in which the Sabbath was passed. As Yenija Keuy possesses the largest population, and more of a movement is apparent there than in the other place, the native laborer and myself spent the day there. Soon after our arrival, people began to collect. When a company of about fifteen had come, I began to read the Scriptures, and according to their capacity unfolded the meaning and applied it to them. After preaching thus informally, seated in oriental style in the corner of the room, on a low platform covered with a cotton mattress, for half an hour or more, we sung a hymn and then I offered a prayer. All listened very attentively. After a little respite, the native brother

read and spoke to them; and in a manner so suitable as to interest me very much. After another short interval, for the third time I read and spoke and prayed with them; and finally, this being the fourth session, we both spoke, concluding with prayer. The audience changed from time to time, some leaving and others coming. There must have been fifty different individuals, if not more, who thus heard the truth. So constantly were we occupied, that we found no time for a meal. I managed, by withdrawing a short time, to eat a dry crust which I happened to have in my pocket; but the native brother found no time at all to satisfy his hunger. It was to me a very bappy day. I seemed to behold before me the undoubted evidence of the beginning of a spiritual work among these benighted people. The persecution already commenced, affords additional proof of this.

Opposition at Chengèler. "On my return from Marsovan, last fall, I brought with me one of the students, to labor in some of the neighboring villages. He has been thus employed in Chengèler, a village containing about 2,500 Armenians. The villagers received him with great cordiality,—as an angel of God, as he expressed it,—and his efforts were making a deep impression; so deep, indeed, that the enemy was specially aroused, and began to persecute. They collected around the house, and began to stone it, breaking the windows, etc., etc. The young man was obliged to flee for his life, those friendly to the truth helping him off in the darkness of the night. Complaint has been made to the Turkish authorities; and if justice is secured, as we hope it may be, the effect will be entire religious freedom in that village; and we are assured that many will then openly espouse the truth. The seed sown there, for many years past, is ready to spring forth and bear fruit. Nothing, probably, is better adapted to make it germinate than the fierceness of this opposition. Hence, though some must always suffer in such circumstances, we rejoice in this evidence that the truth is taking root there."

Mr. Schneider mentions favorable reports from Mooradchai, "of love and harmony and a spirit of earnestness;" "very friendly feelings towards the Protestants at Istanos;" and "a movement towards the truth" in the Greek village of Erdeck.

Eastern Turkey Mission.

PROGRESS AT ERZROOM.

WRITING from Erzroom on the first of January, Mr. Parmelee sent a letter of thanks to the American Board from the Protestants of that place, which would be given here but for the want of room. Referring to that letter, he says: "You will see by the inclosed expression of thanks from the native brethren here, prepared at their own instance, that they are disposed to appreciate the favors shown them, and to acknowledge their indebtedness. This is very gratifying and encouraging to us, especially to those of us who are able to look back to the time when the people seemed to regard us as simply discharging our debt to them, while any assistance they might render was a favor shown us, for which we were to be grateful. The expressions of this letter, which I have reason to believe are sincere, show a great and happy change. They now fully recognize the work as *theirs*, and anything we do as assistance rendered *them*."

"As a result of this change of feeling, they are doing for themselves a great deal more than ever before. The cost of the school-rooms they mention was a little more than \$700 gold, of which the people contributed \$235, or about one third. This is \$3 each, for every man, woman, and child, of our Sabbath congregations; or, the better to enable you to appreciate this amount, let me say that it represents fifteen days' labor of a common day laborer, which would be about \$20 currency. This, I think, would be called liberal even in New England; that is, for a congregation to give to some one object an average of \$20 to each individual. But when you consider the poverty of the people here, that

there are thousands in our churches at home, each one of whom could with one week's income buy out this whole Protestant community — houses, lands, shops, and tools — and that they are enormously taxed by the government and oppressed by the strong, you will understand how very liberal are their contributions. I doubt if any other congregation, either in this or any other land, has ever done better.

"From the young men of our training-class now scattered in distant villages, teaching and preaching, we receive the most gratifying intelligence. In every place the people listen eagerly to the preaching of the word, purchase the Scriptures, and strive to read them.

"Our work in the city was never more promising. Since entering our new rooms for worship, our congregations have rapidly increased in size, our prayer-meetings are growing more and more interesting, and an inquiry-meeting, lately instituted, has brought to light two recent cases of hopeful conversion, and others of inquiry. One of these cases of conversion is a girl only twelve years of age, and the interest among the women is very marked. Six or eight are learning to read, and at each women's meeting cases multiply of those who confess their sins and ask the prayers of others. The few brethren among us unable to read are waking up not only to the shame but to the *sin* of continuing thus, and are beginning to learn. We are earnestly hoping and praying that the week of prayer now commencing may develop a glorious revival amongst us."

Mr. Cole also wrote from Erzroom, January 31, and expressed the feeling that the week of prayer had brought "a great blessing" to the people, leading "more than twenty, in a congregation of a hundred, to talk and pray for the first time," raising to "a higher plane of Christian living," and "preparing the way for an advanced stage of the work throughout the region."

PERSECUTION AT KARA KALISSI.

Mr. Parmelee writes respecting an out-

sation of Erzroom: "From Kara Kalissi, the village visited by Mr. Pierce and myself, the news is especially stirring. The very day we left, an order came from the Vartabed of that region, forbidding any one to approach our helpers, to listen to their preaching, or to purchase books, on pain of fine and imprisonment. Such books as had been bought were ordered to be returned, or they would be burned. This edict was followed by a visit of the Vartabed in person, who called on our helpers, and endeavored, by persuasion and threats, to induce them to desist from preaching. In reply they opened the Bible, and proposed to discuss its contents. At this the Vartabed flew into a rage, and left the room without having another word with them; and after doing his utmost to prevent the people from approaching our helpers, he left the village.

"But the effect of the Vartabed's visit was to increase the throngs that came to listen to preaching, and to stimulate the demand for books. Within two days after his visit, two Bibles were sold, and at last accounts their entire stock, of some eight or ten Bibles, had been exhausted and more ordered.

"Our enemies could not allow the matter to rest thus. . . . Finding themselves defeated in attempts to eject our helpers, they turned their attention again to preventing the people from approaching them; and by actually visiting penalties on some, and by violent threats made against all, they had, according to our latest news, obtained partial success, and our helpers' work seemed to be taken from their hands. But success attained in this way cannot last long. So long as the people have a burning desire to listen, to discuss, to read, and to learn, they will do so, let the Vartabeds say or do what they may. So we are confident our next news will be that the tide is again turned, and that they are enjoying greater success than ever."

Mr. Cole writes of this place, January 31: "The village of Kara Kalissi is some thirty hours east of here. It is situated in a populous plain, and the region around is promising for the work. Many

books have been sold there in the past. We sent out two young men, with books. Almost their first salutation was an arraignment before the authorities, and one of them came nigh having to serve out a time in prison. But the people thronged their little room, eager to hear of this new doctrine. Soon their books were sold and they began to order more. At last, however, the priests were able to give them not a little trouble. They tried, by stationing a guard, to prevent the people from coming to them; and not satisfied with this, they instigated a barbarous visitation during the night. Three or four men, armed like the highway robber, came to their window, and one of them deliberately fired his musket upon them. Brave ones that they were, they arose, dressed themselves, and went out to look for the fellows, but they had fled. The master of the house entreated that they would leave, or he must. 'Go,' said one of them, Muggedich, 'but I shall remain.' He wrote us a cheerful account of his experience, and at the same time included an order for eight more large Bibles, besides some other books. Thus much for the work there, and the daring of our young brother for the cause of his Master."

Syria Mission.

SAFEETA AFFAIRS—THE U. S. CONSUL.

MR. SAMUEL JESSUP wrote again from Tripoli, February 25th, respecting the sore trials of the Safeeta Protestants.

"The month of October last I spent in traveling through the whole of our northern field, in company with the United States Consul General, Johnson, of Beirut. His presence and influence at many places along the line had a very salutary effect, and was particularly gratifying to all the Protestants. The Safeetians came out two or three miles to meet him, and marched in before us in a rude procession, firing guns all the way along. But I will not detain you with particulars of our journey.

"I have written about the excessive persecutions at Safeeta, which seem to

know no end. You were informed about the breaking open of the school-house there and the stealing of the bell, last summer. The government had not done anything to have the matter settled; but owing to Mr. Johnson's presence the bell was brought back; and the promise was made that the door should be mended. What was done was done; what was *promised* was *not* fulfilled, and has not been yet. The offenders now say they regret having yielded to the overawing presence of a Consul General in returning the bell, and they will not be so foolish as to mend the door they broke. Yet, at length, Mr. Johnson has secured an order from the Governor of Syria that the door be mended.

"Another important object was accomplished at that time, that I have been trying for two years to accomplish. I bought a piece of land on which to build a school-house. . . . Beshoor has been gnashing his teeth at us since, to think we got such an advantage of him that we could buy a little piece of property from its lawful owner, for the purpose of building thereon a Protestant school-house. The people will call it a church. Since that time we have got out all the building stones and dressed them, burned the lime, dug the foundations, and purchased all the lumber for the little house. The mason and carpenter are to go to work next week, to finish the building. The house is to consist of two parts; one for the native helper, and the other for school and meeting-house (yet so arranged that by withdrawing a curtain the whole will become one).

"The persecutions have continued, and are perhaps more bitter because the remaining twenty men stand so firm by the truth. One church member—Eisa—who is now on a missionary tour among the Nusaireyeh of that region, was plowing his field last fall, when he was brutally assaulted, his plow taken away, and his cattle turned loose. The *pretext* was that the land belonged to another man. He and his fathers before him, for several generations, have owned it. The poor man came here to Tripoli, and stayed at my house nearly two months before he got an order for the restoration of his land, and

then the Governor of Safeeta only laughed at the order when it was presented. Following that, he was threatened daily, for a few days, that if he did not give up all his claims, and go and settle with Beshoor as he pleased, horsemen would be quartered on him, and robbers would steal his oxen.

"He fled again to Tripoli, to report the result of his first government order. *The day he came here his ox was stolen*, and he has been unable to recover it. When he went back, recently, the fires burned hotter and hotter about him, so that he could not bear it any more and could see no way of relief. So he yielded to Beshoor's unrighteous terms in regard to property, as did also a few others, and now that tyrant has his heel on the necks of a few more of the brethren. He tried hard, but ineffectually, to get them to give up their religion, and says he will not leave them until he gets them back into the bosom of the dear old Greek Church. One of the men was bound and flogged in his house, and then dragged out and tied to a tree, and horsemen were quartered in his house to eat up his scanty store.

"The way these horsemen come is on some supposed claim of debt to the government, and they feed themselves and their horses from the house of the debtor until he pays up or gets the government to take the horsemen away. One day it happened, as I arrived there, that two horsemen came to quarter themselves on one of the brethren on plea of dues to the government. Hearing of the trouble I went out and found there were no such dues, and then demanded the written authority (which they must have according to regulation). They had nothing to show, but said that Beshoor sent them, yet out of respect to me they would go away. Had I not been there the people would not have dared resist the plunderers. And this is the most common way of distressing and persecuting this poor people. Not unfrequently, when they go to enter complaint to the Governor of such proceedings, they are thrown into prison, and so they dare not go very often.

"Nusaireyeh robbers are employed to

plunder their houses or steal their cattle. The house of one of the brethren was attacked three times in one week, and he was fired at twice by the robbers; but the Lord saved him out of their hands. He is now in Beirut, where the Governor General has heard his case, and he may get something done to protect him in his own home. The native helper is now constantly fearing personal violence. He is promised a visit from a full corps of robbers before long."

TURKISH SOLDIERS ATTENDING CHURCH.

Mr. Jessup also states: "We have noticed a new feature in our Tripoli congregation, and that is, the attendance of Turkish soldiers. One lieutenant, a sergeant, and two corporals of the regiment of soldiers quartered here, have given us their names and declared themselves Protestants, and for more than a month two or three of them have been quite regularly at service. They have also been in the habit, for some time, of attending evening prayers at Mr. Lowry's house. A very singular feature in the case is that none of them can speak intelligibly any language that we know. They are Poles (one is an Italian), and we have to use an interpreter. Yet the subalterns seem to enjoy attending the service, and looking out the passages in the Italian Bibles that we have furnished them. Originally they were Roman Catholics, and have been in the habit of attending the service of Italian monks here."

Mission to Persia.

RELIGIOUS INTEREST.

IN a letter dated November 25th, 1869 (lost, and afterward rewritten, so that it was long in reaching the Missionary House), Mr. Cochran says: "I recently spent two Sabbaths in Geog Tapa, the last being the communion day. Fifteen new candidates were received, making thirty-seven in all, the fruits of the last winter's revival. Several aged women, who had long resisted the strivings of the Spirit, gave affecting narratives of the marvelous change they had experienced. The

converts in that village surpass any others in the degree of their intelligence. The growth and harmony of the church the past season is very gratifying. . . .

"The church cordially engage to contribute half the support of their new pastor elect, as the church in Degala has also done; and we now think it timely to encourage the institution of more formal pastoral relations.

"At the last communion in Degala there were only two accessions, making thirteen in the year. We are disappointed in this number. The revival there was apparently nearly as extensive as in Geog Tapa, and I cannot believe it was less genuine. A number remain candidates, but dissensions and culpable pastoral neglect have prevented, as yet, public profession."

THE ANGLICIZING PARTY.

Readers of the Herald are aware, that for some time past individuals among the Nestorian ecclesiastics have been looking towards the Church of England, in the hope of obtaining pecuniary aid; and that from time to time the expectation has been excited that such aid would be liberally furnished and Episcopal missionaries sent. Mr. Cochran, in his letter of November 25th, gives some account of the proceedings of Priest John, recently returned from England, which it may be well to introduce by an extract from a letter, doubtless from one of the mission circle, dated "Oroomiah, February 17, 1870," and published in the *Christian Work* (London). The writer says: "It is doubtless known to you that Priest John, for many years connected with us in evangelical labor, becoming disaffected towards us because we could not accede to his exorbitant demands and relieve him of his pecuniary embarrassments, left us and went abroad, ostensibly to collect money for his debts, as his paper of agreement with his traveling companion showed, wherein the proportion of each one's share of the spoils was stated. There was also another ostensible purpose in the expedition, namely, to find situations for a few young Nestorian lads, who wished to learn trades. The priest succeeded in find-

ing favor in high quarters, and made his way to England, where, by his representations, he interested several of the high dignitaries of the Church of England. He returned home last fall, and made such a report of his visit and reception, and excited such expectation of the coming here of Episcopal clergymen from England, and of large patronage for ecclesiastics and civil protection for all classes, that many of the simple-hearted people have been quite carried away. This excitement has been unhappy in its influence upon our work. We had hoped, ere long, to get at least some of the evangelical churches upon a self-supporting basis. The hopes which Priest John has raised, namely, that the Church of England will bear all their burdens, have for the time put this work of self-support back. Many who are incredulous yet stand with folded arms, in the attitude of waiting to see what will turn up, before they take hold resolutely of the work we think the Lord requires of them."

Mr. Cochran writes at some length, but only a few passages can be given here. He states: "Priest John, you are informed, has returned from England, flushed with the apparent success of his mission. The next Sabbath after our communion, Geog Tapa witnessed a very different scene. At early dawn this priest, with much display, baptized fifteen children, two of whose parents, I am sorry to say, were members of our communion. More than two hours were spent in reading the English Church service, chanting Psalms, and explaining and vindicating the usages of the English Church. The intention to extend the communion to all who desire it, in a few weeks, was announced. This innovation upon the evangelical usage of more than a dozen years (though indiscriminate baptism has once previously been administered by the same individual), was not inappropriately followed by the suspension of the Sabbath-school and preaching service, and the turn-out of the whole village, — including most of our communicants, and headed by Malek Yonan and Priest John, — to meet the son of the master of their village, who happened to return on that day from a

long absence in the army. In the delay of the young Khan's coming, a young deacon, more zealous than discreet, proposed a service by the roadside, but many voices cried, 'We have become Episcopalians, and don't want any more preaching.' This public and flagrant violation of the Sabbath, headed as it was by the two principal evangelicals of the village, painfully illustrates the material found there, and awakens sad longings for the return of the better days of the excellent and lamented Malek Agho Beg and Mar Elia.

"In reference to Priest John and the coming of Episcopalians, we know not what to believe, save, in general, something of far less moment than he would be likely to report. We have heard nothing from friends in England, but from other sources infer the probability of at least a visit to Mar Shimon, and possibly to Oroomiah, the coming spring. Priest John states, that Dr. Perkins did him harm in England, by his published statement that he (Priest John) had come not as an accredited agent to secure episcopal interference, but rather on a private and personal begging expedition (the truth of which is well known here, and confirmed by a written stipulation lodged with friends here, that his companion should receive one third of the avails of the excursion). To destroy the force of Dr. Perkins' statement, the Priest has secured the signature of a large number of names, including Patriarchs, Bishops, Maleks, and principal men among the people. The paper was circulated privately, but we learn that only one of our employees, and very few if any of our communicants, could be persuaded to sign it.

"I shall yield to none of my associates in acquaintance with the best convictions and real heart of our helpers and communicants, and I can truly say, that with the exception of a very small high-church party, headed mainly by Mar Yohanan, I discover no special tendency to old churchism of any kind; and if let alone, they are more than satisfied with the gospel simplicity, and spontaneity of worship."

Under date January 10th, he adds:

"Geog Tapa continues to witness novel scenes under the eccentric and reckless Priest John. At the close of the fast of the nativity, the communion was administered to the whole village, and numbers from surrounding villages were also invited in. Many who had not communed for from ten to thirty years, as well as the more superstitious and the lowest rabble, participated. Four priests, all of whom are of doubtful piety (though two were in our communion), officiated, clothed in white. The whole old church service was read in ancient Syriac, and long Psalms were chanted in the same. The baser sort were exultant, but the thoughtful, even of those not with us, were sad. Every artifice was used to draw in our communion, but we were rejoiced to find that all except ten, — consisting of the family of Priest John, and the priests and deacons who officiated, — refused to partake with them.

"I have preached there three times since. Yesterday was our communion. The house was crowded at both services. It was judged that 700 were inside, and not less than 150 outside. I preached in the morning on the spiritual character of a true church, and the condition of newness of life for admission; and that the ordinances belong exclusively to the church and not to those outside. All listened attentively, though a disturbance was feared. In the afternoon I 'fenced' our communion fully, but Priest John had the effrontery to partake. I have since learned that had it been withheld, he, with the rabble, would have taken it by force. A perfect separation there seems called for, and with it a casting out of unworthy members of our church. But the heart of the church is right, and will, I trust, stand by the truth."

Mr. Shedd also wrote, January 10th, on the same subject: "At Geog Tapa the high-church party, under the leadership of John, has revived the old communion, after a cessation of about fifteen years. That it rises from its ashes in any way purified or improved, I fear cannot be said. Men of openly scandalous lives, and little children alike, in a rabble, were

urged forward by John to partake of the ordinance. This occurred on last Wednesday (Christmas O. S.). The only members of the reformed communion who joined with the old party, were four officiating priests (John and three others), Malek Yonan, four females, near relatives of John, and one very pious old woman, who ignorantly regarded it as a means of grace. Enlightened villagers, besides members of the evangelical communion, did not partake. It was going the whole figure, and shows the new move for high-church aid in its true colors. Such aid on the part of the English Bishops is nothing more nor less than salarizing Mar Shimon and his ecclesiastics, for reading their old prayers and using their dead forms and rites, as they have done for ages past. We rejoice in so simple an issue, and are sure it can do no injury to vital Christianity."

TOUR IN KOORDISTAN.

Mr. Shedd wrote from Oroomiah, January 10th, respecting a tour of two months in Koordistan, during which he traveled "about 700 miles, which, considering roads and modes of conveyance, is quite equal to 7,000 miles by the methods in America." Much that is of interest in his letter must be omitted, for want of room in the Herald. He notices the "marvelous and pitiable inefficiency of the Turkish government in the whole region, from Mosul to Van;" "Christian villages near Amadia greatly distressed;" "our helper in Dore obliged to stand guard, night after night, for weeks, while his wife and children were sleeping in secret places, in the gardens and bushes;" and as many as four villages, where there had been stated congregations, but where "the people are nearly all scattered and peeled by Koordish and Turkish oppressors." In Van, he found that "the quiet liberty of the people to buy the Word of God was to be seriously disputed." But other things witnessed were much more satisfactory, and in Berwer, the happy influence of "the four or five years' labor of a truly excellent helper was manifest in many ways." Of the tour generally, he says: "The shadow of danger ever fol-

lowing one in this land of villainy and blood casts over the way an exciting tinge of anxiety, and awakens peculiar thankfulness for daily mercies and deliverances. There is enough, too, in the scenery and incidents of the way, in the strange places and customs, and in the antiquities of these lands of ancient empire and Bible history, to give the mere traveler and antiquary a rich reward. But not as traveler or antiquary do we go, but as heralds of salvation, preaching Christ to every race,—Koords, Turks, Jews, and Christians, and as the Apostles did, planting infant churches, guiding the congregations gathered, and striving to leaven the masses with the gospel of light and love. Who is sufficient for these things? Yet who can be sufficiently grateful for such privileges.”

Portions of the tour were within the field of the Eastern Turkey mission, and our brother makes the following pleasant statements respecting

BITLIS AND THE WORK THERE.

“The two days spent with the missionary circle in Bitlis formed a delightful episode in my journey. The hearty interest of every brother and sister, and not least the enthusiasm and single aim of the young ladies, at once placed me in sympathy with them and their work, and strengthened my assurance of the triumphant issue of all their struggles. They have a good church and congregation in Bitlis. Said one of the brethren to us, in substance, ‘We never can repay the debt we owe to the missionaries for planting the gospel among us. Now we have reached the point where we can help ourselves, and all we ask of the missionaries is their moral encouragement and advice. In other respects we mean to support and manage our own affairs, and we mean to be a growing and missionary church.’ I was specially pleased with the interest the native brethren take in the students, and in the work just opening in the villages. They are heart and hand with the missionaries, and if a large number of the young men of Bitlis church are responding to the call for laborers, it is from their genuine missionary spirit. The Arme-

nians of that region are doubtless not as generally prepared for a rapid growth of the gospel as in Harpoot and some of the Central Turkey fields; but the work is growing, and entering upon a new stage in the planting of out-stations. For the superintendence of these the brethren need special grace and wisdom. If they prove as successful in the new cares and duties of planting village churches as they have been in raising up a central church, the next few years will witness fruits as precious in the valleys about Bitlis as those already gathered on the Euphrates. I was surprised to learn how large a field, of at least five hundred Armenian villages, must look to them for light; and I could sympathize in their desire and endeavor to gather about them their own sons and daughters in the faith, to be trained and sent forth into the ripening harvests. As really as Erzroom or Van, Bitlis has a claim to be fully manned and equipped for the great work of planting and training which is necessarily before them.”

THE CHURCH AT SERT.

“From Bitlis, two days down the mountains brought us to Sert [an out-station of Mardin]. The remembrance of our short visit there is fragrant with the brotherly love and the deep interest of the church there in the extension of the gospel. The brethren are a band of lovely Christians and earnest workers, and in the brighter day, which we trust is dawning on Koordistan, a post of no small service and honor will fall to this church at Sert. They warmly invited us to spend a few days with them, especially for the good of the many Syriac-speaking Papists, Nestorians, and Jacobites daily found in their markets. This population is considerable in the districts dependent on Sert, beginning high up in the mountains, within two or three days of Van, and thence, closely mingled with Armenians and Koords, passing down through Bootan to the Tigris valley. The scores of Armenian villages must look to Bitlis or Van for light, and the smaller number of Syriac-speaking people must look to us. There are whole districts that never have been entered by a European or Protest-

ant,—if we except one or two of the Sert brethren, who occasionally visit them for purposes of trade. A young Nestorian in a village of Bootan, opposite Sert, has been a student in our seminary, and is this winter at home,—the solitary witness for the truth and piety of the gospel in the whole of upper Bootan. Some distance lower down is the only outpost of the Evangelical Union that as yet is pushed eastward of Sert into Bootan, or that touches the portion of Koordistan inhabited by Nestorians.”

JEZIRAH—THE HOME OF THE KOORDS.

“From Sert we hastened on to the region of Jezirah,—much of the way over the same rivers and passes crossed with so much difficulty by Xenophon and his ten thousand, in the country of the Carduchians. It is the primitive home of the Koords, and it will be long before they can look on the face of a Frank without feeling that he has no business in their mountain homes. Mar Aha, where I passed a Sabbath, is a picturesque village, embowered in groves of olives, on the mountain side, overlooking the Tigris and the great plains of Mesopotamia. We could see the smoke of Midiat, a large Jacobite village, just being occupied as an out-station of Mardin; and in fact the region far toward Mardin and Mosul is embraced within the dim horizon. Mar Aha was in part evangelized while the Mosul station existed. One of the best fruits of that period was a man named Toma, who for years longed to secure an education and become a preacher. His family duties prevented until near three years ago, when he came to the seminary at Seir; and now, after a short course of study, he has returned to his native place. As half his village has become nominally papist, his labors at once encountered the opposition of the papal leaders in Jezirah. But their point has failed. Instead of being silenced, he is gaining in influence, and especially among the young men—papal even more than Nestorian—there is growing interest. It is encouraging that many Nestorians who have felt the papal yoke are anxious to throw it off,—not to return to their old formalism, but to be-

come Protestants. In not a few of the Bootan villages, the great obstacle to the rapid growth of the work is the lack of proper laborers. We trust that Toma is one of a corps of humble, earnest preachers to be raised up for Bootan.”

PROGRESS AT HASSAN.

“Passing by intervening places and labors, I will mention our other out-station, Hassan. It is a village of forty houses. The work has made rapid progress since my visit four and a half years ago. Then the young bishop Yosep was in his course of study in our seminary, and but one man in the place was hopefully pious. But now the bishop is among his people, no longer bound by traditions of celibacy, but a husband and a father, and also an instructive preacher and faithful pastor, and he is surrounded by a company of believers (nine men and five women), and a congregation embracing nearly the whole village. What is hopeful for the future, also, is that they are learning to support and manage their own affairs. I reached there on Thursday, and the evening meeting was my introduction to the brethren and sisters. They met at a private house—as their room for such meetings was not yet in readiness. The quiet gathering in, to the number of seventy or eighty, and their prayers and remarks, show that their hearts were warm in the work. Several of the young men think they have met with a change of heart the past summer. A still more palpable proof of interest was a prompt and liberal collection—which concluded the service—to complete their place of worship for the winter. On the Sabbath the congregation met in the church, some five minutes’ walk from the village, and was as large as could crowd into the old building. At the Sabbath-school, the men in groups in the yard, and the women in the church, presented an animated scene. Very many have learned to read within the past few months, and the number of Primers and Testaments sold by the colporteur showed that many more were determined to possess and understand for themselves the treasures of the Holy Volume. The two girls—Yasanine and Muryam—from this

village, who last spring completed their course in the female seminary, are doing a good work among the women, and add much to the efficiency of the Sabbath-school as well as teach their day-school. It was the communion season, precious and solemn to many. What I have never seen in any other reformed communion was the use of the old communion service — handed down for generations — a plate and cup of solid silver. The church meeting of the brethren, for the examination of candidates and the exercise of discipline, was specially interesting to me, as they have never received even a visit from a missionary since the communion was formed. The conduct of these mountaineers shows how fully the gospel teaches the plainest men to manage their own affairs with success. They understand their relations to Christ and to each other, and they can teach lessons to their bishop even, as they effectually showed him a few months ago. He was disposed to engage in some business, and indulge certain habits, that were of doubtful character and tended to impair his usefulness. A committee of the brethren waited upon him and counseled him in a truly Christian spirit, and with the best effect.

On Monday, Bishop Yosep, Sego, the colporter and myself, with the brethren of the church, assembled for the examination and licensure of Toma as a preaching deacon. He was set apart by prayer and the laying on of hands."

Madura Mission — Southern India.

ANNUAL REPORT.

THE very full report of the Madura mission for the year 1869 is made up largely of extended reports from each station. Introducing these station reports, however, the secretary presents a brief statement respecting some results of the year's operations, and the present condition of the work, better fitted for the pages of the Herald than the more extended narratives, for which, indeed, it would be impossible to find space. He writes: "We have not been granted the privilege of seeing the people turning to

the Lord in such numbers and with such earnestness of purpose as we have greatly desired. But we are thankful for evidence that we and our native assistants have not labored in vain. The number in our congregations has increased from 6,665, reported last year, to 7,000. Seventy-nine have been added to our churches by profession, and, making allowance for those who have died, those under discipline, and those who have left the district, the number in good standing is greater by fifty, than at the commencement of the year.

"An ecclesiastical body, called the 'Madura Church Union,' composed of native pastors and delegates, has been formed during the year, and has already installed two pastors over churches. This is certainly a mark of progress.

"But perhaps the most striking proof of progress is found in the increased amount of money given by the natives towards the support of pastors, catechists, and teachers, for the purchase of books, etc. The amount of contributions this year is 2,926 rupees, exceeding the amount contributed last year by more than 1,000 rupees. This sum does not include 726½ rupees given as school fees, nor 289½ rupees paid for books. The progress in this important particular — more important for its influence upon the people than for the amount of money saved to the mission — is more apparent when compared with the amount given by natives ten years ago. In 1859 the amount of contributions was about 666 rupees. This year it is more than four times that sum. Then nothing was given for books, toward the pay of school-teachers, or for the support of children in boarding-schools. This year, 996 rupees have been paid for these objects. In 1859 the income of the Native Evangelical Society was 125 rupees. The past year it has been nearly 955.

"At that time the 'Widow's Aid Society' did not exist. The income of this society for the last year has been a few annas short of 900 rupees, but a small part of which is included in either of the sums mentioned above. The number of its members is 125, and the whole amount

of its funds 4,477 rupees 11 annas. We see abundant reason to 'thank God and take courage,' and we trust our friends and supporters will sympathize with us in this respect."

Statistical tables show 31 churches, with 1,372 members in good standing; 102 village and day schools, with 1,972 pupils — 1,648 boys and 324 girls; 9 schools of a higher order — seminary, girls' boarding-school, and station school, — with 124 male and 105 female pupils; 6 native pastors, 119 catechists, 12 readers, 74 school-masters, and 36 school-mistresses.



DYING AMONG HEATHEN RELATIVES.

Writing from Battalagundu, January 3d, and reporting his work for 1869, Mr. Washburn notices the death of two members of the church and says:—

"The circumstances attending the sickness and death of one of these impressed me with the utter loneliness and separation in which one professing a Christian hope must sometimes live. He was an old man, by the name of Paul; and to be an old man in heathendom is a sufficient occasion for neglect and disregard. He was the only one of a large number of people who once professed to be Christians in that village, who stood by his early profession. The villagers were all, high and low, heathen. His own household had returned to heathenism, and no one, either in the house or out of it, cared either for him or for his religious feelings. I saw him early in the year, just as he was recovering from a caruncle which came near being fatal.

"It was a cold, raw day, and he was lying in the anteroom of his house, where he received me. None of the family came forward to admit me to the house, or to offer the common civilities of the place. While I spoke to him of Christ, though several were near, no one gave the slightest attention, but went on with their conversation and occupations. I rose to go away feeling that he was a stranger in his own house; his religion a strange religion, his God a strange God. When I passed the village again I found that he had been

dead a month. He died with the name of Christ on his lips, and giving directions for a Christian burial; but that blessed name was not loved or cared for, and the directions for his burial were no more regarded than the mutterings of a madman. He was put to rest with heathen ceremonies, in some heathen golgotha, outside his village — alone still, even in his last sleep. If in such a case as this the light, that is in him did not shine brightly, and expel the darkness, and conquer the hearts of opposers, let us not forget that you and I might find it hard to maintain a victorious Christian life with such surroundings."

HAPPY INFLUENCE OF A STATION SCHOOL.

Of his station school at Battalagundu Mr. Washburn writes: "Our station school closed its last term of the year with 44 scholars in attendance. Everything, this year, has contributed to make it prosper greatly. It has grown in reputation among our people; abundant harvests have left the people more free to avail themselves of it, and have enabled us, also, to provide for a larger number. A class of grown up young men and women, which we opened with great diffidence at the beginning of the year, numbers nine members at its close. A married man, who has a boy in the school, just now applied to enter it. 'Let me come for six months if no more,' he said. He came to a knowledge of the truth, from Romanism, a few years ago, and began to learn to read in an evening school, with the catechist at Silukkuvarpatti.

"During the latter part of the last term, and the early part of this, we have witnessed a state of religious feeling which reminds one of times of revival at home. I say reminds one, for I have never witnessed a revival in India. While there was more than usual religious interest manifest, and some were visiting me for private religious conversation previous to being received into the church, an accident occurred which put an emphasis on all our religious interest and feeling. One of the large boys accidentally received a blow upon his chest, which threatened to prove fatal at once. He rallied, however, from the shock, to experience a violent attack of acute disease which ran on till the close

of the school. Nothing could have occurred better suited to test and develop Christian feeling in the school. The sick boy was of low caste, while nearly all the larger boys, who must care for him, were his superiors in this respect. Yet day after day and night after night there was an abundance of willing watchers, ready to perform the offices most objectionable and menial, according to Hindu notions. I never saw anything but the most brotherly kindness, and willingness to aid, from beginning to end. Probably to you this seems only most natural, but to me, who have seen the hard-heartedness of caste — men dying by the roadside unheeded, simply because they were of another caste — it seems much more than natural. With such a preparation, the Spirit, with still small voice, brought to mind present duties in the light of a world into which caste cannot enter."

FORSAKING ALL FOR CHRIST.

Respecting persons admitted to the church, Mr. Washburn writes: "We have received five young men from the school into church-fellowship this year, and I hope we shall receive others at our next communion. I should have been glad to witness in these young men more evidence that in accepting Christ they had risen to an adequate appreciation of their vast responsibilities in a world still in the bonds of heathenism, and the unspeakable privilege of self-forgotten consecration which Christ's love suggests. But in one or two instances, at least, I have seen a tide of dutiful earnestness which greatly cheered me. Had you been here, you might have heard, deep into the night, the earnest discussion, with heathen friends, of the common duties and practices of Christians, or overheard a conversation by the way or at the threshing-floor, or seen letters sent to distant relatives to invite them to accept the same precious faith which one among them had so recently found. You might have watched the process by which a heathen of respectable social position makes his way out of heathenism toward Christianity. How different from the process by which we come to Christ — friends and relatives praying

for us, ready to counsel us and remove every obstacle, and filled with joy too deep for words when it is known we have given ourselves to the Saviour! Here was a man who had fled away forty miles from his village, that he might learn quietly of Christ, and who, if he returned as a Christian, might calculate on being ruined by false charges in court, or plundered of his possessions and his land. The question with him was — 'If I become a Christian I must give up my home and land. Where can I find another shelter and a livelihood?' How hard to bring one's mind to the sacrifice! How many long conversations, how much planning, how much turning, how many details of arrangement, in this giving up all for Christ!

"This arranged, all was not over. One difficulty was disposed of only to be followed by another. Caste must be given up, and he must renounce the whole clan of his relatives, or rather they would renounce him — and so this was made easy. But how about taking as his nearest friends those who were outlawed, and outcasts from respectable society, whose habits were repugnant to his education and tastes, however much might be said for their reasonableness? These too were deliberated on and settled, and I hoped all was cleared up. But no, the skeleton in the closet was still there. His wife would probably not receive Christianity with him, or consent to leave her home or friends. What was he to do in that case? It was a question like all the others, which he, with his friends, must work out for themselves. I could counsel them, but the burden of decision and acting was upon them. It was a lesson to me upon Christ's command to abandon all for him. One of these young men has cast in his lot with us and become a member in the church. Others, I trust, will yet come to Christ."

Foochow Mission — China.

GREAT FIRE — MISSION CHURCH BURNED.

MR. PEET wrote from Foochow, February 23d: "On the 21st inst., about six o'clock P. M. a cry of fire was raised in

our immediate neighborhood. I rushed out, and saw a great volume of smoke rising up within a few rods of us, in the rear of our dwellings, and on the main street which leads to the city. Immediately our whole compound was filled with confusion, and soon the whole population around seemed to be in a ferment. As the darkness came on, the flames rose higher and spread farther, lighting up the whole region, and revealing multitudes of men, women and children, upon the hills and housetops, gazing with intense anxiety at the devouring element. But God granted us a great deliverance. A slight wind from the northeast bore the smoke and flames from our dwellings. Had the wind changed to the opposite direction, no human arm could have saved our houses from becoming in a very short time a heap of smouldering ruins, leaving us houseless in the midst of the heathen. The flames swept the whole street, including our church. Report says from 700 to 1,000 houses were consumed before the fire was fully arrested, between twelve and one o'clock the next morning. Friends of the foreign community, from the city and from the opposite side of the river, kindly came to our aid, but found that we were quite safe; but some of our church-members have suffered severely by the fire.

"The next morning, Mr. Doolittle (a former member of this mission) started a subscription among the foreign community, for rebuilding the church. I understand that the subscriptions already obtained, here and at the Pagoda Anchorage, amount to about \$500. None of our mission, I believe, have yet seen the paper. The mission has decided to erect another building on the same premises, as soon as practicable."

One of the girls in the boarding-school, from Langpuo, was admitted to the church at that out-station in February. She has been in the school about two years, has greatly improved in manners and appearance, and seems to give good evidence of piety.

Micronesia Mission.

REPORT OF REV. J. F. POGUE.

MR. POGUE, who went in the "Morning Star," on her last trip to Micronesia, as delegate from the Hawaiian Board to the Micronesia mission, has sent a valuable report of his visit, some extracts from which should find a place in the Herald. More would be given, but for want of room. Readers will not fail to notice and rejoice in the success of Hawaiian as well as American missionaries.

The Gilbert Islands. The first group of islands visited was the Gilbert, or Kingsmill, of which Mr. Pogue says: "There are fifteen islands in this group (eight of which are north, and seven south of the equator), supposed to have a population of 30,000. The Hawaiian Board occupies four of these islands, with a population, as taken by the missionaries, of 15,000. These are Tapitenea, on the south of the line, Tarawa, Apaiang, and Butaritari, on the north.

"We arrived at Tapitenea on the 27th of July [1869]; 19 days from Honolulu. Found the mission families [Hawaiian] well, and prosecuting their work with energy, and a good degree of success. The population of this island is 6,200, as taken by the missionaries. The island is thirty miles long, having fifteen large towns, and twelve immense houses, used for general purposes of consultation, dancing, feasting, etc. These are now used by our missionaries as places of worship. The people are degraded, debased, shameless. The missionaries had only occupied this field ten months when we arrived, yet the people had outwardly forsaken their ancient worship, abolished their taboos, given up the hula, — a licentious dance, — and become teetotalers. The schools are crowded, and the congregations on the Sabbath large.

The Idols Abandoned. "On the 13th September, 1868, a few of the people began to cast away those things which were esteemed sacred. On the 11th of October, of the same year, Rev. Mr. Kapu preached on the character of the true God, and the sin of worshipping other things

called gods. At that meeting some old men proposed to cast away these vanities. Many consented to do so, others opposed. One old man stood up and said to Mr. Kapu, — ‘The gods will take vengeance on you. They are angry; you will die.’ This man has since cast away the sacred things in which he trusted, and is now numbered with the reformers. Mr. Kapu told them to consider well what they were about to do. If they really thought that these things, in which they had so long trusted, were vanities, powerless to help or punish, then they should cast them away. During the next week, from the 11th to the 18th of October, three hundred and twenty of these sacred things, such as stones, branches of trees besmeared with oil, trees, fish, birds, etc., were destroyed, and the majority of the people became outwardly the worshipers of Jehovah. They deliberately chose him as their God.

“One of the things regarded with much superstition was a large Mamani tree, near to the houses of the mission. By measure I found this tree to be thirty-five feet in circumference, at about one foot above the ground. This tree was taboo. No one was permitted to pass or sit under its shade, and to it they carried offerings of cocoa-nuts, fish, kala fruit, etc. On the 1st of January, 1869, three thousand persons, old and young, male and female, met under, around, and upon this tree, to keep, as the missionary expressed it, their first happy new year. There was an examination of the schools. Sixty persons recited the ten commandments and the Lord’s prayer, read in the books prepared for them by our good brother Bingham and his wife, and sang some of the songs of Zion, translated into their language. The Lord be praised.”

“The missionaries have made two tours around the island the past year, and have preached the gospel in all the large towns, being followed by multitudes from place to place. One hundred and fifty persons on the island can read fluently in the Acts or Ephesians, besides multitudes who read and spell in the spelling-book. On the 30th of July, there was an examination of the schools. We of course at-

tended, and our hearts went out in love and thanksgiving to God for what our eyes saw, and our ears heard.” . . .

Desolation at Apaiang. Some account of the unsettled state of affairs — the rebellion and war — at Tarawa and Apaiang, appeared in the Herald for April, 1869, page 130; and the fact that Mr. Mahoe, the Hawaiian missionary at Apaiang, had been shot, and very seriously wounded, was noticed in January last, page 27. Mr. Pogue’s full account of the murderous assault upon Mahoe must be omitted here. Of the general condition in which he found the island he writes: “Touching at Tarawa, to take on board a missionary and his family, we hastened on to Apaiang, as we had heard at Drummond’s Island that our good brother, the Rev. J. H. Mahoe, had been shot by the rebels then in possession of that island. Both of these islands [Tarawa and Apaiang] are demoralized; the schools closed; the church scattered; the Christian King of Apaiang an exile; the mission property destroyed; the missionary shot; and anarchy reigns. . . . Soon after Mahoe was shot, the mob commenced tearing down the mission-houses. The house designated in the ‘Morning Star Book’ as ‘Happy Home,’ was a complete wreck. Not a board, plank, or post remains to show where it stood. Not only was the house demolished, but the trees planted by Mr. and Mrs. Bingham were all cut down; and more, the little grave in the yard was violated, and the dust of the sleeping one cast to the four winds. Three cocoa posts, some blocks of coral, and a few scattered shells alone were left to mark the spot once occupied by God’s servants. Our hearts were sad, O how sad, as we viewed this desolation !

Progress at Butaritari. “The ‘Star’ left Apaiang on the 10th of August for Butaritari, and arrived there on the afternoon of the 12th. There are *two* [Hawaiian] mission families here, well and prospering in their work. There are eleven islands and islets, which, spoken of together, are known by the name of Butaritari. This name, however, is never ap-

plied to them by the natives. They know this collection of islets by the name of Makin. The population is about 2,500. A few years ago this was the darkest spot in the Gilbert group. The King had killed two Hawaiians, in cold blood, and the missionaries fled for their lives. Things are now changed. The King does not oppose, though he does not attend the instructions of the missionaries; his younger brother and his wife are members of the little church, formed the past year; five hundred and twenty persons can read the Scriptures; eighteen are connected with the church. Our missionaries are comfortably situated, and appear to have the confidence of the people."

The Marshall Islands. "Having spent thirty-seven days in this group, we turned our course towards the Marshall Islands. The estimated population of these is 20,000. The Hawaiian Board has five Hawaiian missionaries, with their wives, in this field, aided by two native Marshall Island assistant missionaries, Rev. B. G. Snow having the oversight of the whole field. Five islands are occupied, two of which are new stations taken this year (1869). There are two churches, of 116 members in good standing, with eight or nine schools, and as many teachers." . . .

Strong's Island. — The Change. "We sailed next for the Caroline Islands, and first made Strong's Island. It was pleasant to feast the eyes on high land after voyaging so long among the low islands. The peaks, ridges, and valleys of this island appeared beautiful in the extreme. 'The gem of the Pacific,' it is called by some, and is so in more senses than one. The population is 600, with no white man. There is one church, of 159 members, with a Strong's Island man for pastor. There are three stone church buildings, and one built in the style of the island. As we landed at the wharf, near Mr. Snow's house, on Dove Island, we were greeted by the 'Good morning' of many, who had come together to welcome their missionary [Mr. Snow] on his return to visit them for a short time, before his departure for the father land. It was de-

lightful to see old and young, men and women, boys and girls, coming around, taking him by the hand, and greeting him with kind salutations. As I have seen loving children flock around a father returning to his home after a long absence, so this people gathered around our brother, whom they regard as their spiritual father. They seemed more like Hawaiians than any other people with whom I came in contact in Micronesia. They were for the most part dressed in foreign clothes, and I was struck with the mild, quiet, loving countenances of many. They looked as if they were full of happiness. And what were these people eighteen years ago? Naked, degraded, sensual, smokers of tobacco, drinkers of awa, superstitious, ignorant of books and of the true God. How changed! They are now clothed and in their right minds, read the Bible, sing the songs of Zion, have a Sabbath, worship the true God, and show by their lives the truth of the religion which they profess with their lips."

Ponape. "The next island visited was Ponape, or Ascension. Five days after leaving Strong's Island Ponape was in sight. The land is high — some 2,800 feet. There are said to be sixty-five islands and islets on and within the reef which surrounds Ponape, with a population of 6,000 or more, not including foreigners, many of whom have congregated upon this island. It is known in Micronesia by the name of 'Beach-comber's Paradise.' The Mission here was commenced in 1852 by Messrs. A. A. Sturges, and L. H. Gulick. There are now many of the people who can read the Bible, and at least one half of all the population belong to what is called the Christian party. Four churches have been established, numbering now, in regular standing, 250. Mrs. Sturges has a large school, and there is also a school taught by Mr. Doane. They are assisted in the schools by natives of the island, and one or two natives have the oversight of churches under the American missionaries; but no one of them has ever been set apart to the work of the ministry."

WOMAN'S WORK.

MRS. EDWARDS AMONG THE ZULUS.

Mrs. LLOYD, writing from South Africa, January 3d, says: "Before closing I must put in a line with regard to Mrs. Edwards' school to tell you a little of it. I am with her for a day or two, for the first time during session in the school. Of the building you already know. The school-room reminds me of a New York public school-room on a small scale; but I must say I never saw girls more orderly or systematic, even in a New York school. There are now 26, I believe, — I should think from eight to sixteen years old, — the youngest reading the English spelling-book, and learning easy arithmetic lessons, the most advanced reading an English book, and ciphering in compound numbers. The rapidity with which they work their examples, and write English spelling, is quite wonderful. I felt like envying Mrs. E. to-day, as I saw the row of bright girls rise in such an orderly way to spell, and thought of their histories and probable future. Most of them I know in their homes, and a number of them are pet daughters in important families. It is a great experiment, and thus far a success; yet I cannot but wish you could send an assistant to be trained under Mrs. Edwards. It seems too great a thing to hang on the life and health of a single woman. Were she to be ill, there would be *no one* to do the work, and it must needs be dropped; the effect of which would be bad, — worse than I can express.

"It is a pity you should not see with your own eyes our two Seminaries which do such credit to their teachers, and compare so well with such institutions in Christian lands. At times one could quite forget that the families of these girls are but just out of heathenism, and that their nearest relatives are still living in kraals, as their forefathers did. I hope I may live to see these girls as *women*, and thus understand better how far they are removed from their fellows who have not been under such instruction. Have you no one with a willing heart to come and assist

Mrs. Edwards? I think it is a work that *pays*."

Mrs. Edwards wrote, January 7th: "The second year of school commenced on the 3d inst. All the pupils who were here the latter half of last year are here now excepting one, who came to the station, but was taken sick. She will enter the school as soon as she recovers. There are three new scholars. The present number is twenty-five. To clothe, feed, teach, and control this number, in school and out, requires *all* my strength, physical, mental, and — what shall I say? My spiritual strength is perfect weakness.

"This is the week of prayer. We meet with the station people every morning about six o'clock. Including the school-girls, there are about sixty. I should be very happy if *one* girl manifested thoughtfulness. If I could but *talk* to them! But then God will hear prayer, and he alone can incline the hearts of sinners to turn to him. I am sure that loved ones at home pray for me this week, — every week, — yes and every day.

"The great number of girls occupying a room increases the difficulty in governing them. As we are now situated, three rooms are occupied by six each, one by five, and one, communicating with my bedroom, by three.

"At the close of the ten weeks' term, I told the father of one of the girls that she could not be received again. He was very much offended, thought and said many hard things, would not send his second daughter, etc. But to my surprise six girls came from that station, and the sixth was a daughter of the offended man! Another case was at this station. The father, and all the family, would not speak to me; but suddenly there was a change, and in a few days he came to talk about his daughter, — not the one dismissed, — and when I hesitated about taking her, he said, 'Mrs. Edwards, you *must* take my daughter. I can't have her stay out of school.' He said much more. I wish we had more rooms, and a good

corps of teachers, there is such a fine field for work. If some rich person would give two thousand dollars we could accommodate as many more, and I think they could easily be obtained."

On the 19th of January, she added:

"The girls continue their prayer-meetings at six o'clock in the morning, and after tea. All attend, and quite a number take part, although they do not think they are Christians. They meet in their own rooms alternately. I trust good results will be seen and felt."



RECEIPTS OF "WOMAN'S BOARD OF MIS-
SIONS."

APRIL, 1870.		
Mrs. Homer Bartlett, <i>Treasurer.</i>		
MAINE.		
Bangor Aux. By Mrs. E. G. Thurston, Treasurer,		\$10 00
NEW HAMPSHIRE.		
Stratham Aux. By Carrie N. Sinclair, Treasurer,		12 10
VERMONT.		
Rutland. Mrs. A. H. Post, subscriber,		1 00
MASSACHUSETTS.		
Abington. Rev. Frederick R. Abbe, to const. his wife, Mary T., L. M.	\$25 00	
Amherst, South, Aux. By Mrs. C. B. Hutchins, to const. Mrs. M. A. Dana, L. M.	25 00	
Beverly. "Friends," to const. Mrs. F. W. Choate and Mrs. Charles H. Odell L. M's, both being of Dane st. church, \$50; Young ladies of ditto, to const. Mrs. Mary E. Lanphear L. M., \$25;	75 00	
Beverly, North. Miss Rebecca Conant, \$5, Richard P. Waters, \$10;	15 00	
Braintree, East. Mrs. H. J. Holbrook,	3 00	
Boston. Old South ch., add'l, Miss Elizabeth Davis, \$100, Mrs. David Buck, to const. herself L. M., \$25, Hon. Avery Plumer, to const. his little daughter, Hattie Mason, L. M., \$25;	150 00	
(A total, since January, from Old South, of \$826.)		
Shawmut Cong. ch. Mrs. Mary S. Bishop and Mrs. Sarah B. Putnam, to const. themselves L. M's,	50 00	
(A total, since January, from this church, of \$188.50.)		
Mount Vernon ch. By Miss Celia Houston, \$39.50; by Mrs. Hall, from Mrs. James Cutler, to const. herself L. M., \$25; Mrs. Winslow's subscription, \$10; Mrs. A. B. Hall, to const. Mrs. E. C. Cowles, of Ipswich, L. M., \$25; Mrs. M. C. Grower and Mrs. J. Stacy, \$2 each; five of \$1 and three of 50cts. each; by Mrs. Coit, add'l, five subscribers of \$1 each;	115 00	
(A total from this church, since January, of \$155.50.)		
Union ch. Miss Lee, \$2; Mrs. H. B. Hooker, to const. Annie Hooker Capron L. M., \$25; "L. J. B.," to const. Mrs. Augustus Walker L. M., \$25, four subscriptions of \$1 each;	56 00	
(A total from this church, since January, of \$250.05.)		
Park st. ch., add'l. Mrs. E. C. Cutler, \$5; Miss Susan W. Jones, \$5;	10 00	
Charlie B.'s contribution, \$1.25; Mrs. Harriet M. Ayer, \$2; Old Colony s. s., to support a student in Mrs. Edwards' school, \$30;	33 25	
Boston, East. Mrs. Demmick and Mrs. Franklin, \$1 each,	2 00	
Boston, South. Phillips ch., by Mrs. J. Drake, of wh. \$25 to const. Mrs. C. Shepard L. M.; Mrs. C. C. Conly, to const. Mrs. E. S. Winchester L. M., \$25; Miss Alice Cooper, to const. Mrs. Jane R. Meins L. M., \$25; Mr. King, to const. his wife L. M., \$25; Mrs. Jeremy Drake, to const. Miss Olive E. Parmelee, of Eastern Turkey, L. M., \$25; Mrs. Alden, Mrs. Burnham, Mrs. Angier, Mrs. Darling, Mrs. Harlow, Mrs. S. Shepard, Mrs. Couley, each \$5; Mrs. Amsden, Mrs. Jones, Mrs. Winchester, Mrs. Burrage, Mrs. Howes, \$3 each; Mrs. Ellis, Mrs. Gordon, Mrs. W. Howes, Mrs. Jones, Mrs. Holt, Mrs. Pierce, Mrs. Hilton, Mrs. Nickerson, Mrs. Harrington, Mrs. Doherty, Mrs. Preckle, Mrs. Vinton, Mrs. Faxon, Miss E. Darling, Miss B. Darling, Miss Nickerson, Miss Dickson, \$2 each, and forty subscribers of \$1 each;	249 00	
Boston Highlands. Eliot ch. Mrs. C. F. Bray, to const. herself L. M., \$25; five ladies, to const. Mrs. L. B. Rockwood L. M., \$25; Mrs. Upton, \$5; Mrs. Kittredge, \$2; seven subscribers of \$1 each;	64 00	
Highland ch. By Mrs. J. H. Howell (\$25 of wh. to const. Mrs. C. L. Mills L. M.),	54 00	
Cambridgeport. Miss Bridge's subscription,	1 00	
Chelsea Aux. Chestnut st. ch., by Mrs. J. Sweetser (\$25 of wh. to const. Mrs. Mary Stone L. M.),	47 00	
Charlestown. Mrs. E. A. Trowbridge, to const. herself L. M., \$25, Mrs. W. Abbott, \$1,	26 00	
Falmouth. "A Friend," to const. Mrs. S. D. Robinson L. M., \$25; Miss Lucy Lawrence, to const. herself L. M., \$25;	50 00	
Fitchburg. Almira F. Hartwell,	1 00	
Groton Junction Aux. Cong. church,	10 00	
Hopkinton. Mrs. Mary Putnam's s. s. class,	10 00	
Jamaica Plain Aux. By Miss M. A. Brackett,	96 50	
Leominster Aux. By Miss S. M. Haskell, to const. Mrs. Myra Burrage and Mrs. S. T. Haskell L. M's,	50 00	
Milton. Mrs. Ruggles,	1 00	
Newton. "From a friend,"	4 00	
Newton, West, Aux. For Miss Ursula Clark's school,	62 00	
Newtonville Aux. By Miss E. A. Goodale, Sec'y (\$25 of wh. from Mrs. B. F. Whittemore, to const. Mrs. J. Clark L. M.),	52 00	
Williamstown Aux. By Mrs. C. Stone,	4 50	
Williamstown, South. By G. F. Mills, for support of a girl in school at Erzwom,	30 00	
Westhampton. A Friend,	2 00	
Worcester, Union ch. Aux. By Mrs. A. F. Washburne (\$25 of wh. to constitute Miss Seymour, of Harpoot, L. M.), \$20.20; Mrs. E. C. Swift, \$12;	219 20	
Whitinsville Aux. Miss F. A. Batchelor, Sec'y. (of wh. \$25 from Miss Annie L. Whiten, to const. herself L. M.),	44 00-1,636 70	
CONNECTICUT.		
Burnside. Mrs. A. D. Pratt,	5 00	
Manchester. Mrs. Emily Pitkin, to const. Mrs. Esther W. Sherman, of Naugatuck, L. M.	25 00	
Poquonnock. "A Friend,"	2 00	
Washington. "M. A. N.,"	3 00	
West Winsted Aux. To const. Mrs. William Lawrence and M. E. Beardsley L. M's,	60 00	

Westport. Mrs. M. R.	10 00
Waterbury Aux. By Mrs. Dr. O. Drew, Sec'y,	40 00—145 00

NEW YORK.

Buffalo. "Thank-offering," by wh. to const. Mrs. Mary Whiton Calkens L. M.	25 00
Malone. Mrs. S. C. Wead, Poughkeepsie. Pres. s. s., to educate a girl at Mardin Seminary,	30 00
Watertown. Three subscriptions of \$1 each, by Mrs. Wardwell,	3 00—78 00

PENNSYLVANIA.

Edinboro. Pres. s. s., to const. Mrs. Amelia Leonard, of Marsovan, Turkey, L. M.	30 00
Philadelphia. "C. A. L.," monthly contribution,	25 00
West Philadelphia. "A Mite,"	1 00—56 00

OHIO.

Coolville. Mrs. M. B. Bartlett, to const. Miss Mary Bartlett and Mrs. Fanny Tidd L. M.'s,	50 00
Toledo. Prize Essay, by Miss Mary Jaue Tolmau,	10 00—60 00

FOREIGN LANDS.

Ceylon — Oodooville, Jaffna. Miss Eliza Agnew, to const. herself L. M.	25 00
Sandwich Islands — Honolulu. From teachers and pupils in Miss Bingham's school, \$25, of wh. to const. Miss Lydia Bingham L. M., the residue in part for L. M. of Miss E. Bingham, \$35.84, from Mrs. B. W. Parker, 4.94;	40 78—65 78

Subscriptions and donations, For Quarterlies,	\$2,064 58 249 65
Total for month,	\$2,314 23

It has been asserted that our "Woman's Board of Missions is a mere auxiliary of the A. B. C. F. M." We have no time or taste for controversy about names, but would state for the benefit of inquirers, that we are an incorporated society, and represent the female department of that noble pioneer in missionary enterprise. Acting with the American Board, and using the same agencies, we have peculiar advantages; and as we have no paid officers, our funds go directly to the support of missionaries and schools.

While we rejoice in the successful efforts of kindred societies of other denominations, we appeal confidently to the women in our churches who love to sustain the A. B. C. F. M., to show their interest by liberal dona-

tions and bequests to the "Woman's Board of Missions." L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

APRIL, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

ILLINOIS.

Chicago. Ladies' Miss'y Society of 2d Pres. ch., \$160; young ladies of 2d Pres. ch. \$12.25; Young Ladies' Miss'y Asso'n of 3d Pres. ch. for Bible-reader in India under Mrs. Bissell, \$45; Union Park Ladies' Miss'y Society, Mrs. Mary Darling Jenks, to const. herself L. M., \$25; Mr. J. L. Pickard, to const. Mrs. C. W. Pickard L. M., \$25;	267 25
Hyde Park. Ladies' Miss'y Society,	10 01
Princeton. Woman's Miss'y Society,	6 00
Princeville. Miss Elmira Jones, with prev. contribution, to const. herself L. M.	10 00
Ottawa. Young Ladies' Bible-class, 1st Cong. church,	50 00
Warren. Woman's Miss'y Society,	13 20—356 46

MICHIGAN.

Grand Ledge. Mrs. E. F. Farmer,	1 00
Detroit. Woman's Board of Foreign Missions,	100 00—101 00

WISCONSIN.

Delevan. Woman's Miss'y Society,	33 00
Geneva. Sabbath-school class of Miss Mary A. Allen, for mission-schools abroad,	3 00—36 00

IOWA.

Bowen's Prairie. Ladies, towards salary of Miss Townshend, Ceylon,	2 00
Cedar Rapids. Prev. ack'd \$25, to const. Mrs. Mary Aldrich L. M.	
Decorah. Ladies' Foreign Miss'y Society,	11 35
Quincy. Ladies' Miss'y Society,	7 05
Tabor. Woman's Miss'y Society,	12 00
Waterloo. Woman's Miss'y Society of Cong. church,	31 00—63 40

MISSOURI.

Monroe City. A. J. B., \$2, Miss Mary Burnham, \$5,	7 00
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INDIANA.

Bloomington. 1st and 2d Pres. ch's, to const. Mrs. Jane F. Moore L. M.	25 00
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OHIO.

Clarksfield. Mrs. S. L. Adams,	5 00
Painesville. Lake Erie Female Seminary, to const. Miss L. J. Prescott, and Mrs. W. W. Woodworth, Belchertown, Mass., L. M.'s,	50 00—55 00
	643 86

MISCELLANY.

NO REGRETS.

MR. BARROWS, who sailed for the Western Turkey mission last autumn, after having been a pastor in New England for several years, writes from Cesarea: "You may now wish to know how it seems to me, and whether I regret leaving

one of the most desirable homes in New England for such a land as this. Had I come here to make money, or for any worldly purpose, I should regret my decision. Not all the 'barbaric gold' on this continent could induce me to agree to spend my life in Turkey instead of

America; and did I believe that by living in America, and giving *one half* of my income to the cause of missions, I could do as much for the salvation of these thousands of human beings as by coming and preaching the gospel to them, I should prefer to stay in America and pay the one half. But I have never for a moment regretted my decision to come. I am glad to be here. While the self-denials to which a missionary to Turkey subjects himself are of a character not, in some respects, understood before he leaves his home, on the other hand his work, I now perceive, is of such peculiar interest to himself, that he feels more than compensated, even as he passes along, for all losses and trials."

has been the persecution of Roman Catholic Christians at Nagasaki. Four thousand of these poor people have been sent into banishment in different parts of the island, — husbands and fathers separated from their families, and all torn away from their own homes. A gentleman in Nagasaki informed me that he himself saw between one and two thousand women and children driven into a yard in that city belonging to the government, and that they were all, a day or two after this, put on board three ships lying in the harbor, and taken away no one knows whither. The protests and remonstrances of foreign consuls were all of no avail. Such events, it is thought, will only hasten the day of freedom for the gospel in Japan."

THE WORK IN CHINA.

DR. OSGOOD, who has recently joined the mission at Foochow, wrote from that place January 25th: "I am quite surprised when I see what a gigantic work is to be done in China. At Canton there are 100,000 boat people, who live and die on the river. We visited the temple of five hundred gods at Canton. These are all quite as large as life-size, some larger, all covered with gold-foil. When I beheld the worship of the people, I felt an earnest desire to do my utmost to lead them to Christ. Then and there I thanked God that I had been led to China. Could the Christian church at home see even what I have seen of China, I think you would have no occasion for anxiety year by year when your financial year is about to close; neither would you have to ask the second time for reinforcements to the missions. I have not as yet regretted for a moment my decision to come to China."

PERSECUTION IN JAPAN.

MR. BLODGET, stopping in Japan on his way from San Francisco to his field in China, wrote from Yokohama, February 28th: "Japanese politics are in an unsettled state. The *perpetual regency* of the Tycoon has been abolished, largely by the aid of foreigners. The Emperor is now sole ruler. One of his first acts

HOW TO ATTAIN SUCCESS.

MR. HARDING, of the Mahratta mission, Western India, recently returned to his field from the United States, writes from Bombay, February 25th: —

"Mrs. Harding finds work to do at once among the women of the native church, and is able to hold meetings with them; and we already hear of work in the zenanas, among the higher classes of the Hindû community, where she is hoping to do much for Christ.

"I have just heard a little incident, that illustrates how some faithful ones labor in this land. A lady had been laboring for many years at a village station, and was obliged at length, with her family, to leave, and commit the work to other hands. There had been an unusual degree of prosperity at that station, and we had observed that this lady was always cheerful in her work, and very seldom spoke of trials which so uniformly occur in connection with the native converts in this land.

"The new hands, however, which took up the work, found many difficulties; and probably wondering if this had been so in former days, and doubtful whether it might not be owing to inexperience or inability, a letter of inquiry was sent concerning the former days, — if they were not better than the present; and there was evidently a feeling akin to de-

spondency, regarding the many imperfections of native character. One sentence in the answer was very consolatory, while it reveals much of the common experience of every true missionary, — ‘*There is not one Christian there,*’ she wrote, ‘*whom I have not wept over.*’ This then was the secret of her success. The precious seed was carried forth with weeping, and hence those many sheaves.”

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BIBLIOGRAPHICAL.

“*The Martyr Church: a Narrative of the Introduction, Progress, and Triumph of Christianity in Madagascar. With notices of personal intercourse and travel in that island. By WILLIAM ELLIS, author of ‘Polynesian Researches,’ ‘Three Visits to Madagascar,’ etc., etc.* Congregational Sabbath-school and Publishing Society, Boston.” 12mo, pp. 404.

To the Christian public, the title of this book, with the name of its author, will be a sufficient recommendation. The story of the “Martyr Church” of Madagascar — its recent origin, its long continued suffering from bitter persecution, its wonderful growth during the whole period

of this persecution, though without missionary or other foreign teachers for thirty-six years, its deliverance at last, and its present flourishing condition under the favor of a Christian Queen — constitutes one of the most noteworthy chapters in the history not of modern missions only, but of Christianity itself. Mr. Ellis’ repeated visits to the island, his intimate connection with the work of missions, and with efforts made for the relief of sufferers in the days of deepest darkness in Madagascar, and for the reviving of the mission when the door was again open, have given him such “understanding of all (these) things from the very first,” as to point him out as the man to tell the story. The volume commences with a brief notice of the country and people before Christian teachers went to them, and ends with a summary view of results attained, and the present prospects of the church there. Well may the writer hope “that the evidence of the divine origin and undiminished efficacy of the Gospel, as manifested in Madagascar, may be welcome to many.”

DONATIONS RECEIVED IN APRIL.

MAINE.		
Androscoggin county.		
Danville, Cong. ch. and so.	24	00
Cumberland county.		
Portland, Plymouth Cong. ch. and so. m. c., 3 mos., 35.60; a friend, 1; 36	60	
Westbrook, 2d Cong. ch. and so. m. c. 24	25	—60 86
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so. m. c.	13	27
Kennebec county.		
Vassalborough, Cong. ch. and so. m. c.	10	00
Lincoln and Sagadahoc counties.		
Boothbay, 2d Cong. ch. and so. 7, 1st Cong. ch. and so. 5;	12	00
Woolwich, Cong. ch. and so. m. c.	12	50—24 50
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so.	27	22
Orono, Cong. ch. and so.	18	00—45 22
Somerset county.		
Norridgewock, Cong. ch. and so. m. c. 15.05, a friend, 10;	25	05
Union Conf. of Churches.		
Otisfield, Cong. ch. and so.	14	00
Washington county.		
East Machias, Z. V.	10	00
Harrington, Elizabeth A. Carleton,	2	00—12 00
York county.		
Biddeford, Pavilion Cong. ch. and so.	40	00
Saco, 1st Cong. ch. and so.	50	00
West Newfield, Cong. ch. and so., annual coll.	14	00—104 00
		832 90
NEW HAMPSHIRE.		
Coos county.		
Colebrook, Cong. ch. and so. m. c.	31	60
Grafton county.		
Hanover Centre, Rev. Bezaleel Smith,	5	00
Lyme, Cong. ch. and so. m. c.		10 00
Plymouth, Cong. ch. and so. m. c., for April,		6 16
West Lebanon, Cong. ch. and so.		50 00—71 16
Hillsboro’ co. Conf. of Ch’s. George Swain, Tr.		
Hancock, Cong. ch. and so.		30 00
Mount Vernon, Cong. ch. and so.		22 00—52 00
Merrimac co. Aux. Soc.		
Hopkinton, Cong. ch. and so.		55 00
Rockingham county.		
Deerfield Centre, Cong. church, D. Smith,		1 00
Derry, 1st Church m. c., 1869,		50 00—51 00
Strafford county.		
Barrington, Cong. ch. and so. coll.		15 00
Sanbornton, Cong. ch. and so. m. c.		15 00—30 00
		290 66
VERMONT.		
Caledonia co. Conf. of Ch’s. T. L. Hall, Tr.		
Hardwick, Cong. ch. and so.		37 36
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		
Burlington, Mrs. R. W. Francis, 75; Rebekah Wheeler, 15;		90 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so., to const. B. F. HASWELL, H. M.		137 00
Montgomery, Cong. ch. and so.		11 60
Swanton, H. Stone, 4, Francis Smith, 50c.;		4 50—153 10
Orange county.		
Chelsea, SAMUEL DOUGLASS, to const. himself H. M.		100 00
Orleans co. Conf. of Ch’s. Rev. A. R. Gray, Tr.		
Derby, Cong. ch. and so. m. c., 2 months,		6 50

Morgan, Cong. ch. and so.	7 50
North Craftsbury, Coog. ch. and so.	24 75—38 75
Rutland county. James Barrett, Agent.	
Rutland, Cong. ch. and so., add'l, J. B. Page, to const. SARAH BARNES, Pittsford, Vt., H. M.	100 00
West Rutland, Lorenzo Sheldon, to const. Rev. JAMES R. BOURNE, H. M.	50 00—150 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	6 65
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Norwich, Cong. ch. and so. m. c., 4 months.	32 50
Springfield, J. J. Barnard,	10 00—42 50
	618 36

MASSACHUSETTS.

Berkshire county.	
Great Barrington, Mrs. Isaac Bird,	8 10
Pittsfield, Teachers and Pupils of Maplewood Institute,	43 50
Sheffield, Cong. ch. and so.	10 50
Williamstown, White Oaks Chapel,	14 00—76 10
Boston and vicinity.	
Boston, of wh. from Mr. and Mrs. Alvan Perry, to const. Mrs. SARAH ANN C. P. PORTER, North Adams, Mass., H. M., 100; Gardner Edmunds, 100; B. H. N., 25; Rev. Charles Cleveland, 10; H. B., 5; "W.", 5;	2,807 35
Chelsea, Winn. Cong. ch. and so. m. c. 44.02; Broadway Cong. ch. and so. m. c. 33;	77 02—2,884 37
Brookfield Asso'n. William Hyde, Tr. Barre, Evan. Cong. ch. and so., annual coll. 108.20, m. c. 100.64, to const. Mrs. ARNOLD ADAMS and Mrs. OLIVER BARRETT, H. M.	208 84
Ware, a friend,	2 00—210 84
Essex county.	
Andover, South Cong. ch. and so., add'l, 170.25; a friend, to const. HENRY T. ABBE, Abington Centre, Mass., H. M., 100;	270 25
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury and Salisbury Mills Village, Cong. ch. and so. 30, less express, 25c.	29 75
Newbury, 1st Coog. ch. and so.	28 13
Newburyport, Whitefield Cong. ch. and so. 58.36; Union Prayer Meeting, 1st Moody in the year, 48.50; Mrs. T. C. Tyler, 50;	156 86—214 74
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so., annual coll. (Gents, 221.30, Ladies, 87, m. c. 218 33), 526.63, less prev. ack'd, 159.91, to const. JOHN REMONDS, RUFUS WOODBERRY, JOHN E. FOSTER, JOSEPH L. OBER, and Miss SARAH D. CLEAVES, H. M., 366.72; R. H. W., 10;	376 72
Danvers, 1st Cong. ch. and so., annual coll., to const. S. B. SWAN, H. M.	184 50
Lynn, S. M. Bubier, add'l, 200; unknown, 10;	210 00
Salem, Tabernacle Cong. ch. and so., annual coll. 620.52, m. c. 8.50;	629 02—1,400 24
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Monson, D. N. Coburn, special,	10 00
Springfield, a friend,	3 00—13 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
East Hampton, 1st Cong. ch. and so.	52 50
Goshen, Cong. ch. and so.	17 00
Granby, Cong. ch. and so. m. c.	17 91
Hadley, Russell Cong. ch. and so. m. c. 25.85; 2d Cong. ch. and so. 25;	50 85
Northampton, 1st Cong. ch. and so. m. c., 246.62; Edwards Cong. ch.	

and so. m. c. 70.79; W. P. Strickland, 10;	327 41
South Amherst, Cong. ch. and so.	27 50
South Hadley, Mt. Holyoke Sem'y m. c.	26 00
Williamsburgh, Cong. ch. and so.	82 00—601 17
Middlesex county.	
Burlington, Cong. ch. and so.	10 06
Framingham, Hollis Evan. ch. and so., annual coll. and m. c. (inc. 40, from Sabbath-school), 659, less prev. ack'd, 309;	350 00
Lexington, Hancock Cong. ch. and so. m. c.	6 00
Medford, 1st Trin. Cong. ch. and so. (of wh. from Thompson Kidder, to const. SAMUEL KIDDER, 2d, H. M., 100), to const. Mrs. ELLEN M. NIMS, Mrs. EMILY H. CHADBOURNE, and IRA P. ACKERMAN, H. M.	406 75
Somerville, 1st Ortho. Cong. ch. and so., to const. SAMUEL LITTLEFIELD, H. P. HEENWAY, and BENJAMIN DAVIS, H. M., 315.50; Broadway Ortho. Cong. ch. and so., to const. J. P. WILLIAMS, H. M., 100;	415 50
West Newton, Cong. ch. and so., add'l,	20 00—1,208 31
Norfolk county.	
Dedham, South Cong. ch. and so., annual coll. 81.26, less c't, 75c.;	80 51
Jamaica Plain, Central Cong. ch. and so. coll. add'l, 50, m. c. 14;	64 00
Medway, 1st Cong. ch. and so. m. c. 10 13	10 13
Walpole, Cong. ch. and so.	37 91
West Roxbury, South Evan. ch. and so. m. c.	22 36—214 91
Palestine Miss'y Soc. E. Alden, Tr. East Bridgewater, Union Cong. ch. and so.	25 51
Plymouth county.	
Plympton, Cong. ch. and so., annual coll.	8 00
Taunton, and vicinity.	
Fall River, Central Cong. ch. and so. m. c. 159.02; 1st Cong. ch. and so., to const. F. W. MACOMBER, H. M., 143.31;	302 33
Freetown, Cong. ch. and so.	17 86
Taunton, Winslow Cong. ch. and so.	5 00—325 19
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Northboro, Cong. ch. and so. m. c.	5 00
Princeton, Cong. ch. and so.	10 25
Shrewsbury, Coog. ch. and so. m. c.	30 00
Worcester, Central Cong. ch. and so. m. c. 161.57; Plymouth Cong. ch. and so. 43.10; Mrs. Mary Rice, 50; S. Knowlton, 20;	274 67—319 92
Worcester co. South Conf. of Ch's. W. C. Caprou, Tr.	
Westboro, Cong. ch. and so. m. c.	2 53
	7,775 08

Legacies.—Ashfield, Elisha Sanford, in part, by H. S. Ranney, Adm'r, 707 06	
Boston, Jabez C. Howe, by George O. Hovey and Samuel Johnson, Ex'rs, 3,000, less tax, 180;	2,820 00
Ipswich, Mary Heard, by J. Heard, Ex'r, 500, less tax, 30;	470 00
Phillipston, Nabby Mayhew, by Jason Goulding, Ex'r, add'l (prev. received, 250);	122 23
Salem, Rev. S. M. Worcester, D. D., 3,200 00—7,319 23	
	15,094 31

RHODE ISLAND.

Kingston, Cong. ch. and so.	14 00
Little Compton, Isaac B. Richmond, to const. JOSHUA B. RICHMOND, Boston Highlands, Mass., H. M.	100 00
Providence, Richmond st. Cong. ch. and so. 311.34; a friend, 8;	349 34—463 34

CONNECTICUT.

Fairfield co. East Aux. Society.	
Stratford, G. Loomis,	2 50

Fairfield co. West Aux. Soc. A. E. Beard, Tr.		
Norwalk, H. M. R.	4 00	
Hartford co. Aux. Soc. E. W. Parsons, Tr.		
Hartford, Mrs. Julia J. Abbe, for China, to const. ELIZABETH S. BROWN, Southington, Conn., H. M.	100 00	
New Hartford, South Cong. ch. and so., Town Hill District,	12 50	
Poquonock, Cong. ch. and so.	11 20—123 70	
Hartford co. South Consociation.		
Middletown, Jacob F. Huber, monthly contrib. 1, Louis Schweiger, 1; for Rev. T. B. Penfield's work, Madura Mission,	2 00	
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		
Wolcottville, 1st Cong. ch. and so.	20 50	
Middlesex Ass'n. John Marvin, Tr.		
Had Lyme, Cong. ch. and so., Gents and Ladies Ass'n, 48.70, m. c. 32, to const. Rev. DANIEL W. TELLER, H. M.	80 70	
New Haven City, F. T. Jarman, Agent. 3d Cong. ch. and so. 78.57; 1st Cong. ch. and so. m. c. 36.01; North Cong. ch. and so. m. c. 3.75; Yale Miss'y Soc. 11.90; a thank-offering from M., 40;	170 23	
New Haven co. East Aux. Soc. F. T. Jarman, Agent.		
Northford, Gents Miss'y Ass'n,	26 28	
West Meriden, Saxton B. Little, 32, Mrs. Sarah Rice, 5, Ella Rice, 3;	40 00—66 28	
New Haven co. West Conso'n. E. B. Bowditch, Tr.		
Ethany, Cong. ch. and so. m. c.	5 57	
Birmingham, Cong. ch. and so. m. c.	61 52	
West Haven, Cong. ch. and so. m. c.	26 75—93 84	
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.		
Fitchville, Cong. ch. and so., annual coll.	30 00	
Norwich, Broadway Cong. ch. and so. m. c. 32.40; 2d Cong. ch. and so. m. c. 16.07; 1st Cong. ch. and so. m. c. 10.05;	58 52	
Stouington, 2d Cong. ch. and so. m. c.	20 00—108 52	
Tolland co. Aux. Soc. C. H. Dillingham, Tr.		
Union, a friend,	5 00	
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.		
Woodstock, 1st Cong. ch. and so. m. c.	12 00	
	689 27	
"D. L.,"	100 00	
	789 27	
NEW YORK.		
Geneva and vic., W. H. Smith, Agent.		
Benton, Pres. ch.	40 00	
Romulus, Pres. ch.	81 00—121 00	
Mource co. and vicinity. Wm. Alling, Agent.		
Rochester, Central Pres. ch. m. c.	160 43	
New York and Brooklyn, Agency of the Board, Bible House, —		
Of wh. from Madison Sqr. Pres. ch., add'l (of wh. from James Stokes, to const. FRANK SLADE, Mrs. FRANK SLADE, FRANK SLADE, Jr., MABEL SLADE, ISAAC N. STOKES, SARAH M. STOKES, LILIAN STOKES, and T. W. PHELPS, H. M., 1,000, A. P. Stokes, 250, G. W. Lane, 250, J. A. Livingston, 200, C. E. Beche, 100, E. D. Stanton, 100, T. Ketcham, 100, F. H. Slade, 100, B. W. Merriam, 100, W. C. Martin, 75, F. F. Marbury, 50, C. H. Isham, 50, M. Woodruff, 50, E. M. Kingsley, 50, A. T. Dwight, 50, J. Van Arsdale, 50, T. B. Gunning, 50, S. F. B. Morse, 50, T. B. Shelton, 50, J. A. McGaw, 25, O. E. Wood, 25, M. Hartley, 25, J. W. Pinchot, 25, J. F. Trow, 20; F. P. Freeman, 20, H.		
Shumway, 1, J. Donaldson, 1), 2,867; Mercer st. Pres. ch. (of wh. from Mrs. M. C. Bull, 150, Mrs. L. Deming, 100, C. A. Davison, 50, J. Van Buren, 25, H. S. Wilson, 25, C. P. Hart, 25), 1,261.77; Dry Dock Mission of Mercer st. Pres. ch. m. c. 7.32; West Pres. ch. coll. 679.16; 1st Pres. ch. (Brooklyn), add'l (E. H. Babcock, to const. C. L. Babcock, H. M. 100, James How, 100, W. D. Coit, 50; J. Wilson, 20), 270; Church of the Covenant, D. H. McAlpine, 100; 7th Pres. ch. (coll. 54.90, m. c. 33.73), 93.63; Church of the Pilgrims (Brooklyn), T. Douglass, 50; 13th st. Pres. ch. 37.91; Union Theol. Sem'y, Society of Inquiry m. c. 17.35; New England Cong. ch. (Brooklyn, E. D.), L. Chichester, 10; South Pres. ch. (Brooklyn), J. E. Kelsey, 5, — Cutter, 3), 8;	5,402 14	
Syracuse and vic. T. Hough, Agent, Syracuse, 1st Pres. ch.	25 00	
	5,708 57	
Albany, 2d Pres. ch.	658 60	
Allegany, Pres. ch.	1 40	
Almond, Pres. ch., add'l,	13 40	
Angelica, Pres. ch., V. Thomas,	10 00	
Bridgeport, George Osborne,	1 00	
Brookport, Summers Hubbard,	10 00	
Brownville, Pres. ch.	15 50	
Butternuts, Pres. ch.	62 35	
Canton, Pres. ch.	45 30	
Carlisle, James Boughton,	4 00	
Catskill, Pres. ch. coll. 131.34; m. c. 22.60;	158 94	
Dexter, Pres. ch. m. c.	6 00	
Eden, Rev. W. I. Hunt and wife,	10 00	
Franklinville, Pres. ch.	10 00	
Gouverneur, Pres. ch.	74 56	
Hunter, Pres. ch.	16 00	
Jamestown, 1st Pres. ch. m. c.	50 00	
Jewett, Pres. ch., add'l,	48 00	
Livonia, 1st Pres. Society m. c.	57 00	
Lockport, 2d Ward Pres. ch.	7 00	
Lyons, Pres. ch.	50 00	
Malone, S. C. Wead and wife,	50 00	
McGrawville, Pres. ch.	22 30	
Mexico, Pres. ch.	59 65	
Middlefield Centre, Pres. ch.	10 00	
Moriah, Cong. ch. and so.	13 50	
New Haven, Cong. ch. and so., annual coll.	31 68	
North Evans (Lake View), J. W. Walden,	10 00	
Northport, Pres. ch.	12 00	
Oswego, 1st Pres. ch.	26 55	
Palmyra, Pres. ch. (of wh. from Miss T. Sheffield, 25), 156.01; Mrs. E. E. Burbank, 10;	166 01	
Perry, Pres. ch.	2 00	
Pompey, 1st Cong. ch. and so.	40 00	
Prattsburg, LUCIUS WALDO, with prev. dona's, to const. himself H. M.	50 00	
Rochester, Brick Pres. ch., M. Griswold, 10; Myron Adams, 5;	15 00	
Rockland County, a friend,	10 00	
Southold, Pres. ch.	33 22	
Spencer, Cong. ch. and so.	20 00	
Vail's Gate, Mrs. Sarah D. Dean,	10 00	
Victor, Pres. ch.	40 80	
Westford, Cong. ch. and so., of wh. from Lester Babcock, 10;	21 62—1,943 38	
	7,656 95	
Legacies.—East Bloomfield, Uri Beach, add'l, by George Rice, Ex'r,	50 00	
Mooers, Samuel Churchill, by Mary E. Churchill, 50, less express, 35c., to const. Rev. S. H. WILLIAMS, Moira, N. Y., H. M.	49 65	
New York City, J. M. Billings, 500, less tax, 30;	470 00—569 65	
	8,236 60	

NEW JERSEY.

Boonton, Pres. ch. m. c.	30 70
Bricksburg, Pres. ch.	48 50
Jersey City, 1st Cong. ch. and so. m. c.	47 07
Mendham, 1st Pres. ch.	40 00
Newark, 1st Pres. ch. (Ladies' Foreign Miss'y Ass'n, 155, m. c. 95.41), 250.41; a friend, 1;	251 41
Newfoundland, Pres. ch.	13 50
Orange, Valley Cong. ch. and so. m. c.	20 89
Woodbridge, Mrs. Maria H. Strale,	5 00—457 07

PENNSYLVANIA.

By Samuel Work, Agent.	
Catasauqua, Pres. ch.	78 90
Frankford, Hermon Pres. ch.	50 00
Philadelphia, South Western Pres. ch. 35; North Broad st. Pres. ch., add'l, 10; 1st German church, 5; Rev. E. J. P., 10;	60 00
West Chester, Pres. ch., m. c. and Sabbath-school,	50 00—238 90
—, "A friend of Missions,"	5 00
Allentown, 1st Pres. ch.	93 74
Columbia X Roads, Pres. ch.	2 00
Erie, 1st Pres. ch.	150 00
Great Bend Village, Pres. ch.	5 23
Lock Haven, G. B. Perkins,	2 70
Montrose, Pres. ch. m. c.	10 50
Philadelphia, Plymouth Cong. ch. and so. 33.78; "J. D. L., monthly con- tribution, to help to make ready for the Master's coming," 50;	83 78
Pittsburgh, Third Pres. church,	750 00
Providence, Welsh Cong. ch. and so., annual coll.	38 00
Union, Pres. ch.	8 00
Wells and Columbia, Pres. ch.	3 00—1,151 95
	1,390 85

Legacies. — Crawford County, Rev. Bradford Marcy, by J. B. Braw- ley, 215.66, less expenses, 33.83;	182 83
Philadelphia, Sarah Boylan,	267 00—449 83
	1,840 68

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c. for April,	12 20
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NORTH CAROLINA.

Asheville, G. G. Sanborn,	10 00
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TENNESSEE.

Greeneville, Pres. ch., add'l,	1 50
Jonesboro, Mrs. S. J. Rhea, a tithe,	14 80
New Market, Pres. ch.	15 00—31 30

OHIO.

By William Scott, Agent.	
Cincinnati, 2d Pres. ch. m. c., 2 mos.	39 50
Granville, Rev. E. Garland and wife, a thank-offering,	100 00
Walnut Hills, Lane Sem'y ch. m. c. —, "Thank-offering of a friend,"	14 27—153 77
—, "Thank-offering of a friend,"	5 00
Belpre, Cong. ch. and so. m. c., 3 mos.	23 25
Cleveland, 1st Pres. ch. m. c., for April,	21 68
Coshocton, 2d Pres. ch.	25 00
Four Corners, 1st Cong. ch. and so. m. c.	3 00
Greenwich Station, Luther Mead, 10, A. M. M., 2;	12 00
Huntington, Cong. ch. and so. 22.75; Rev. A. R. Clark and wife, with prev. dona's, to const. NORED ELDER and Mrs. AGNES E. HASKELL, H. M., 50;	72 75
Jersey, Pres. ch. m. c.	9 50
Lyne, Pres. ch., in part,	7 15
Miural Ridge, Pres. ch.	35 00
Yellow Springs, 1st Pres. ch.	27 00—241 83
	395 10

Legacies. — Eagleville, Salmon Hills, by E. M. Covell and S. Hills, Jr., Ex'rs, 100, less tax, 6;	94 00
Morgau, Euuice Covell, by Hermon Covell, Adm'r, 20, less tax, 1.20;	18 80—112 80
	507 90

INDIANA.

Delphi, Pres. ch.	11 00
New Washington, Pisgah Pres. ch.	4 00
Oregon, Mount Vernon Pres. ch.	4 00
Peru, Pres. ch.	80 00
West Point, Pres. ch.	10 00—109 00

ILLINOIS.

—, a friend,	100 00
Aurora, 1st Cong. ch. and so.	91 00
Chicago, 1st Pres. ch., in part, 485.48; Union Park Cong. ch. and so. (of wh. from Prof. Haven, 20, Prof. Bartlett, 20, Prof. and Mrs. F. W. Fisk, with prev. dona's, to const. FRANKLIN P. FISK, H. M., 30), 237.43; Lincoln Park Cong. ch. and so. 33.85;	756 81
Crete, Cong. ch. and so.	5 75
Crystal Lake, Cong. ch. and so., with prev. dona., to const. Rev. ROBERT HAY, H. M.	33 22
Elgin, a friend,	5 00
Jacksonville, 1st Pres. ch. and Sab- bath-school,	230 55
Kinmundy and Mason, Pres. ch's,	10 50
Lawrence, Pres. ch.	5 00
Maroa, Pres. ch., annual coll.	11 00
Millburo, Cong. ch. and so.	23 00
Nepomset, Cong. ch. and so.	37 10
Peoria, Cong. ch. and so.	34 25
Plainfield, Cong. ch. and so.	20 00
Quincy, Mary Ballard, 10; Harriet J. Rendall, 3;	13 00
Roseville, Cong. ch. and so.	35 00
Sandwich, Cong. ch. and so., add'l, with prev. doua., to const. Rev. J. W. CASS, H. M.	23 57
Somonaug, Pres. ch.	15 77
Tamara, Pres. ch. m. c.	3 00
Tonica, Cong. ch. and so.	40 50
Washington Heights, Cong. ch. and so.	5 00
Wheaton, W. B. Lloyd,	8 00—1,512 02

MICHIGAN.

Blendon, Mrs. Elizabeth Sherburne,	5 00
Concord, Pres. ch., annual coll.	34 15
Deerfield, Pres. ch.	4 50
Detroit, "From one in great affliction,"	10 00
Dundee, Cong. ch. and so.	4 10
Kalamazoo, Rufus E. Hill,	5 00
Lansing, 1st Pres. ch. m. c.	4 00
London, Cong. ch. and so.	5 90
Menomine, Mrs. A. L. Payson,	10 00
Niles, Pres. ch.	80 54
Petersburg, Pres. ch.	1 50
Rochester, Cong. ch. and so., annual coll.	12 00
Saline, Pres. ch. m. c.	6 00
Vassar, Pres. ch.	17 00
Wayne, Achsah Armstrong, by Rev. O C. Thompson,	5 00
Wyandotte, Rev. A. W. Sanford,	1 00—205 69

MINNESOTA.

Chatfield, Pres. ch.	20 00
Faribault, Plymouth Cong. ch. and so.	40 10
Mazepa, Cong. ch. and so.	1 50
Medford, Cong. ch. and so.	25 80
Miunneapolis, Plymouth Cong. ch. and so., annual coll.	64 33
Minnesota Lake, Pioneer Pres. ch.	1 00
Pleasant Ridge, Pres. ch.	1 00
Quincy, Cong. ch. and so.	7 50
St. Paul, Cong. ch. and so. m. c.	10 75—171 98

IOWA.

Belle Plaine, Cong. ch. and so.	13 25
Chester, 1st Cong. ch. and so.	13 40
Clinton, 1st Cong. ch. and so.	40 40
McGregor, Cong. ch. and so.	42 72
Tabor, Cong. ch. and so.	13 00
West Liberty, Rev. J. Porter,	2 00—124 77

WISCONSIN.

Caledonia, Miss M. A. E. Nichols, 5; Mrs. D. D. Nichols, 2;	7 00
Cato, m. c. Sept. 1863, by Nelson Dar- ling, Treasurer,	70
Columbus, Mr. and Mrs. N. F. Smith,	10 00

Lodi, Pres. ch. m. c.	9 89
Manitowoc, Pres. ch.	4 01
Milwaukee, Holland Pres. ch.	5 00
Montello, Rev. D. S. Morgau,	5 00
Pardeeville, Pres. ch.	2 50
Superior, Pres. ch.	4 00
Tafton, Cong. ch. and so. m. c., for April,	5 00
Union Grove, Cong. ch. and so.	16 00
Whitewater, Cong. ch. and so. m. c.	7 05—76 15

MISSOURI.

East St. Louis, Pres. ch.	5 00
Jefferson City, Pres. ch.	5 00
Miue La Motte, 1st Pres. ch.	16 00
Pleasant Prairie, Pres. ch.	4 00—30 00

KANSAS.

Emporia, Pres. ch.	15 00
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NEBRASKA.

Omaha, Rev. F. M. Dimnick,	18 00
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OREGON.

Astoria, 1st Cong. ch. and so. m. c.	7 50
Forest Grove, Cong. ch. and so. m. c. for March,	3 86—10 86

CALIFORNIA.

Dutch Flat, Nathan W. Blanchard,	25 00
Oakland, 1st Cong. ch. and so., add'l,	110 00
Sacramento, Cong. ch. and so.	67 78—202 78

CANADA.

Province of Quebec.	
Sherbrooke, Cong. ch. and so.	30 71

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, m. c. collections,	8 76
Dakota Territory, Yankton Agency, coll.	15 45
India, Madura Mission, Melur Station,	69
India, Mahratta Mission, Raahoori, Rev. H. J. Bruce and wife, to const. JOHN W. BALLANTINE, Amherst, Mass., H. M.	100 00
Seneca Mission, Cattaraugus Reservation, Mission Church m. c.	10 78
South Africa, Natal, Zulu Mission, Amanzimtote, m. c. 31.55; Umvoti, 29.90; Mapumulo, 9.82; Amahlongwa, 5.50; Esidumbui, 5.50; Umsunduzi, 2.75; Umtwalumi, S. Goldstone, 71c.;	85 73—221 41

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

South Williamstown, Mass., Cong. s. s., for girl in Miss C. O. Van Duzee's school, Erzroom, Turkey,	20 00
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FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	643 86
	673 86

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. s. s. 13.85; Brunswick, E. E. and F. A. E., for Female Sem'y at Oromiah, 20; Garland, Cong. s. s. 5; Gorham, youngest class of boys in Cong. s. s. 2.55; Gray, Cong. s. s. 9.50; Hampden, Cong. s. s.; for Harpoot Mission School, 5; Lebanon, I. E. Moody, wife and daughter, 6; Rockland, Cong. s. s. 30; Wells, Arthur and Lilly Maxwell (\$1 gold, each), 2.30;	94 20
NEW HAMPSHIRE.—Lyme, Cong. s. s. 39; Raymond, Cong. ch. and s. s. 10.60; Sanbornton, Cong. s. s. 30.50; Sullivan, Cong. s. s., for a helper in care Rev. M. P. Parmelee, Erzroom, Turkey, 10; Winchester (Mrs. William Atherton, Ellen, Julia, Flora, Ella, and Sophia, 1, each, Mrs. A. Atherton, for Alice Atherton, deceased, 1), 7;	97 10

VERMONT.—Barton, Cong. s. s., for school of Rev. G. F. Montgomery, Marsh, Turkey, 31; Georgia, Cong. s. s. 38; Melndoes Falls, M. M. Bradford, 1; Springfield, Cong. s. s., add'l, for a native teacher, 4.55; Thetford, Cong. s. s. 60;	134 55
MASSACHUSETTS.—Blackington, Union s. s., for school in Ceylon, 40; Boston, Old Colony s. s. (of wh. for student at Harpoot, 30, and for school at Madura, 25), 55; Bradford, Cong. s. s., for school in Madura Mission, 60; Conway, Cong. s. s., for school of Rev. W. W. Howland, Ceylon, 35; Fall River, "New Boston" s. s. 15; Newbury, 1st Cong. s. s. 5; Newburyport, a friend, 2; Peru, Cong. s. s., for school in China (16.25, less express, 25c.), 16; South Williamstown, Greylock Miss'y Society, Greylock Institute, for school of Rev. C. Goodrich, China, 2.57;	230 67
RHODE ISLAND.—Little Compton, United Cong. s. s., add'l, 12.65; Providence, "Willing Workers" of the High st. Maternal Ass'n, for a pupil at Oromiah, 20;	32 65
CONNECTICUT.—Cromwell, Cong. s. s. 73.40; Naugatuck, Mrs. Emily Pitkin and Mrs. Samuel Andrew, 2; Stonington, 2d Cong. s. s. 33;	108 40
NEW YORK.—Albany, a friend, 50; Allegany, Pres. s. s. 1; Bergen, Cong. s. s. 8.05; Monticello, Margaret Fraser's s. s. class, for girl in Miss Agnew's school, Ceylon, 7; New York City, 11th Pres. ch. s. s. Miss'y Society, 50; Cumberland st. s. s., for native helper in Syria, 25; Romulus, Pres. s. s. 20; Victor, Pres. s. s. "Hand Helpers," 7.05;	163 10
PENNSYLVANIA.—Neshaminy, Pres. s. s.	7 24
DELAWARE.—Wilmington, Central Pres. s. s.	50 00
VIRGINIA.—Herndon, William Smith,	1 00
OHIO.— —, unknown, for boy's school, Amanzimtote, 2; Dayton, 3d United Brethren s. s., add'l, for scholar in Mrs. Edwards' school, Zulu Mission, 6.40; Innington, Cong. s. s., for school of Rev. H. C. Haskell, Philippopolis, Turkey, 32.50; Lyme, Pres. ch. 15; Pomeroy, 1st Pres. s. s., for school of Rev. W. B. Capron, Madura Mission, 19;	74 90
INDIANA.—Bloomington, 1st and 2d Pres. ch. s. s., with other dona., to const. B. S. CHASE, H. M.	50 00
ILLINOIS.—Alton, "Little Banks" s. s., 1st Pres. ch. (of wh. for scholar at Harpoot, 35), 36.51; Chicago, Union Park Cong. s. s., for three pupils in Batticotta Sem'y, Ceylon, 30.35; Morris, Cong. church, for pupil in Miss Dean's school, Oromiah, 17; Rantoul (Cong. s. s. 8.35, Lizzie's Bank, 1.65), for Messrs. Pierce and Cole's field, Turkey, 10;	143 86
MICHIGAN.—Alpena, Cong. s. s. 4; Greenville, Cong. s. s., for pupil in Miss Dean's school, Oromiah, 45; Tecumseh, Pres. s. s. Miss'y Society, annual contribution for a catechist in India, 50; Tekonsha, Pres. s. s. 15;	114 00
MINNESOTA.—Elgin, Cong. s. s.	2 20
IOWA.—Ottumwa, Little Howdie's legacy, for schools in China,	1 19
WISCONSIN.—Clinton, Cong. s. s., for pupil in Miss Porter's school, China, 31; Lodi, Pres. s. s. 2.73; Rosendale, Cong. s. s., for a pupil in Miss Thompson's school, China, 15;	48 73
MISSOURI.—Memphis, Cong. s. s. 1; St. Louis, North Pres. s. s., for a student at Foochow, 23.75; Union Grove, Cong. s. s. 1;	30 75
KANSAS.—Mauhattan, Cong. s. s.	2 50

1,391 93

Donations received in April,	25,017 24
Legacies, " " "	8,451 51
	\$33,468 75

Total from Sept. 1st, 1869, to April 30th, 1870, \$232,603 01

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